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The Outlook.

Catholic Journals.

Some of the managers of Catholic journals have felt the influence of the free atmosphere of America. They have somehow got in the habit of discussing things and persons on their merits, very much like seasoned Americans. That is a very dangerous thing for a genuine Catholic to do. Criticism of the hierarchy and of individual bishops is contrary to the 230th decree of the Third Plenary Council; and the archbishops, in their late meeting in Chicago, warn all managers of papers, lay and clerical, against assailing in public prints by wanton words, ill-natured utterance, and raileries, those in authority—much more if they presume to carp at or condemn a bishop's methods of administration. All these principals, partners and abettors, disturbers, contemners and enemies of ecclesiastical discipline, are declared guilty of the gravest scandal, and ordered not to repeat the offense.

Professor Briggs.

The case of Dr. Briggs in the Presbyterian Church seems to be a dead issue. The synod of New York, to which he belongs, refused to re-open it, regarding the action of the General Assembly as final. Some of the brethren in western New York are not so well satisfied. Before the synod of Rochester came five complaints against the action or non-action of the synod of New York. But the majority at Rochester proved to be very much of the mind of that of New York. Dr. Miller, chairman of the judicial committee, said: "The merits of the case have all been heard on appeal in two General Assemblies. In the General Assembly of 1893 the whole case was heard at great length and a final judgment was rendered at that time by the Assembly. This, in our opinion, clearly and finally disposes of all interlocutory questions in these cases, no matter when those cases are pending." The report of the committee, embodying the above view, was adopted by a large majority.

Cardinal Gibbons.

The Catholic Club of Baltimore, on the 19th, gave a dinner at the Carroll House in honor of Cardinal Gibbons. At the close, James B. Wheeler, president of the club, prefaced his call for the Cardinal with a brief and eulogistic speech. The Cardinal followed in a patriotic address. The country is strong as well as free; and, in no country, he claimed, had the religious question been better solved than in America. "For my own part," he added, "I do not desire to see the relations between Church and State any closer than they are at present. I do not wish to see the day when the civil authorities may be called upon to build our churches and to subsidize our clergy, for then they might dictate to us what doctrine we ought to teach." If the Roman Catholics would carry out this doctrine, there would be an end of all controversy.

Gounod, the Composer.

Félix Charles Gounod, the most eminent of French composers, was born in Paris, June 17, 1818, and there, on the 18th inst., died. He studied harmony with Reicha, Lesueur and Halévy, taking the second prize in the Conservatoire at nineteen, and the great "Rome" prize at twenty-one, which enabled him to study church music in Italy. His first notable success was his "Messe Solennelle" in 1849, followed in 1850 by "Sappho," a lyric drama. Other works on which his fame rests came in the following years. The musical scholarship of Gounod was thorough and broad. He was appreciative of the best in Germany and Italy as well as in France. Though national, he was not narrow. Many of the composers who came up about him could see nothing good in Germany; prejudice was more powerful than genius. Victor Berlioz and Camille Saint-Saëns claim a front place for originality and depth of genius; but Gounod was far more successful than either of them. He possessed the popular elements and touched a wider public than the other masters. His dependence on melody and sensuous effects, with great simplicity of form, made many of his *morceaux* comparatively trite. As a choral writer, Gounod was distinguished for boldness and majestic effect. He overpowered you; he came down upon an audience like a tornado, bearing all before him. He was the favorite of France.

Statue to William I.

At Bremen, Oct. 18, a statue to William I., erected at the expense of the city, was unveiled by his grandson, the ruling Emperor, Clausen, chairman of the committee, presented the statue to the city; and, in receiving it, the burgomaster, Dr. Paul, delivered a brief and fitting oration, reciting the great qualities and deeds of the ruler under whom Germany was unified. At the close of the address, William stepped forward and drew aside the veil, revealing the strong and calm features of the old Emperor. At the banquet the young Emperor favored the citizens with a brief, appreciative address commending the city and eulogizing his grandfather. The unveiling of the Fatherland was a chief end with him. The strong blows of Freder-

ick helped to forge the armor of the empire for whose maintenance he would constantly labor.

A Famous Suit.

In the Supreme Court of Arizona there is to come a case likely to be famous. An estate of more than \$5,000,000 is involved in the result of the suit. John Walker, in 1863, went from Illinois and joined the Pima Indians, through whom he became interested in mining, which was the source of his large wealth. He married a Pima woman who died in 1890, leaving one child, Juana. In 1891 he married again. Soon after, his brothers, William and Lucien Walker, of Pasadena and Los Angeles, secured his confinement in the insane asylum in Napa, Cal., where he died two years ago. While in confinement he wrote earnest letters to his friends, protesting against the course of his brothers, and asserting his sanity. His letters are said to give evidence of entire mental soundness. The brothers, having gained possession of the property, carried a case through the Arizona courts, annulling his second marriage. Out of this grew the attempt to impeach the judge who tried it. Mrs. Eleanor D. R. Walker, his widow, and his daughter, the half-Indian, brought suit, and the case now goes to the Supreme Court on appeal, and may secure a reversal, as the widow and daughter now have powerful backing, and as the brothers will, probably, this time, have to deal with incorruptible judges. They seem really to have no case, and their acquisition of the estate is regarded as a theft under forms of law. The Supreme Court will probably find a way to restore the fortune to the rightful heirs.

The Trenton Memorial.

The battle of Trenton was fought by Gen. Washington, Dec. 26, 1776. The enemy he met in crossing the river was the Hessian army. His supporting columns came from Pennsylvania, New York, Connecticut and Massachusetts. The monument commemorating the victory was unveiled on the 19th. The shaft of white granite, in the Roman Doric style, towers 135 feet, and is surmounted by a bronze statue of Washington, with glass in hand, surveying the retreating Hessians and directing Capt. Alex. Hamilton to follow up the foe with his battery. The figure is in full uniform—an exact reproduction of the uniform worn by Washington on the occasion. There are four tablets on the base of the pedestal supporting the column, each presenting a historic scene. The relief on the west of the base represents the Continental Army crossing the Delaware. On the south, Capt. Hamilton is about to open the fight with his battery; this tablet was furnished by New York. The east gives the surrender of the Hessians, which took place on the outskirts of the village; this tablet was presented by Connecticut. On the north side of the base is a historical bronze presented by the New Jersey Society of the Cincinnati. At the side of the doorway stands the bronze statue of Private John Russell, which was presented by Massachusetts, and commemorates the bravery of the men of Marlborough who were conspicuously present in the fight. The governors of the five States were present and made the presentation speeches for their several States. The poem was delivered by Richard Watson Gilder. The occasion attracted many civilians and military organizations. The monument fittingly commemorates the great deeds of the Continental Army on that day.

MacMahon.

Marie Edme Patrice Maurice de MacMahon, a descendant of Irish kings or chiefs, a marshal of the second empire, a division commander in the Crimea, governor of Algeria, a prisoner at Sedan, and the second president of the Republic, was born at Sully, in the department of the Saône and Loire, and died in Paris, Oct. 17. The MacMahons, true to the English tyrants, fought against William III. on the Boyne and fled with James II. to France where they remained and intermarried with the French nobility. Maurice was sent to the military school of St. Cyr in 1825, and five years later went to Algeria, where he won distinction. In 1855 he was sent to the Crimea to command the infantry in Marshal Bosquet's corps, where he also performed distinguished service. With his brave division he stormed the Malakoff, the key to the defenses, considered by the Russians impregnable, blew up the works, and thus ended the war. In 1857 he was again in Algeria, and led the column in Victor Emmanuel's war at Magenta. In 1864 he was appointed governor of Algeria, in which position he was not a success. In 1870 he was given 175,000 men to defend the line of Metz and Strasbourg. Then came his retreat from Worth and his capture at Sedan. In 1871 Thiers employed him as commandant of the city, and in 1874, by a strange combination of Orleanists and Imperialists, he was chosen President of France. His military tastes and methods rendered him unpopular, and in 1879—two years before the completion of his septennate—he retired to private life. Though an Imperialist and unpopular as a civilian, he refused to betray the Republic to its enemies. He will remain a striking, though subordinate, figure on the stage of French history.

Death of Dr. Schaff.

Rev. Philip Schaff, D. D., a man of great energy of character, in sympathy with what was noblest in all forms of religion and one of the most learned divines of modern times, was born in Coler, Canton Graubünden, Switzerland, Jan. 1, 1819, and died in New York city, of paralysis, Oct. 20. His education was most thorough, beginning in the native city and being carried forward at the universities of Tübingen, Halle and Berlin. He received the degree of Doctor of Philosophy in 1841, and Doctor in Divinity in 1854. He came to America in 1843, and served as a professor at Mercersburg Theological Seminary. He was at Andover five years from 1862, and in 1870 went to Union Theological Seminary where he remained to the last. There were two or three remarkable features in the life of Dr. Schaff. Though a German born and bred, he came a thorough Amer-

ican. In sympathy with our institutions and best ideas, he spoke and wrote the language with ease and purity, and became a power in the religious thought and activities of his time. In his ideas and sympathies he was extremely catholic, appreciating the good in all. He judged on a broad scale. In the Evangelical Alliance efforts he was a leading actor. He was also a prominent member of the American Company in revising the authorized version of the Bible. The breadth and thoroughness of his learning made him an authority in the departments of higher critical and historical learning. He will be longest remembered by his "History of the Christian Church," and "The Creeds of Christendom." They contain German research "done" into good English.

PRACTICAL POLITICS OF PROHIBITION.

REVERENT O. FISK.

It has been said by some members of the third party that they are reformers, and not politicians; that right must triumph by its own inherent strength; and that good men who belong to the other parties form an unholy alliance with bad men in supporting and tolerating, even if not as individuals actively promoting, a nefarious traffic.

Dr. Banks, in his acceptance of the Massachusetts gubernatorial nomination by the third party, deprecates the intermingling of the polls of clergymen and Christian laymen with drunkards and saloon-keepers. The hope of the third party leaders for more than a dozen years has been to draw away from the Republican and Democratic parties the men of character and conscience; but these years of experimentation have not produced encouraging results, though without question a great deal of conscience and brains have been put into the efforts of the third party to elevate popular sentiment to the high ideal of total abstinence and prohibition.

As we have said, its success thus far has not been marked. Is it likely to succeed in the future pursuing the course of the past? We think not. Our Lord said to His disciples: "The children of this world are wise in their generation than the children of light." We count it self-evident that the rum-sellers have usually conquered at the polls because they have been better politicians than the temperance men. "Politician" with many of our saints is synonymous with "rascal" and "knave," but this is a bad mistake even though it is true that all these words often apply to the same man. Any offensiveness that may attach to "politics" comes partly from the fact that good men have failed in their duty to study the subject and have left political matters largely to knaves and rascals. When good men agree to their "prentice hand" at the art, vigorous preaching of the gospel of reform has often been more prominent than shrewd planning or skillful manipulation.

The truth of the above has never been more graphically illustrated than in the

History of the Prohibition Party.

It is a fact that cannot be gainsaid, that there never has been, and there is not likely soon to be, a majority of our voters who would vote for the extreme prohibition ground taken by the third party, even if they could vote for it separated from every other issue. Hundreds of Christian ministers and thousands of devout laymen, as well as millions of the unchurched, have made no secret of their opposition to the third party.

The prohibitionists are fond of referring to ante bellum days and the growth of the Republican Party as an encouraging illustration of the way the Prohibition Party is to grow. The cases are not parallel. The extreme abolitionists, and not the early Republicans, illustrate the spirit and character of the prohibitionists perfectly. The abolitionists served a purpose in calling attention to the crying evil of slavery, but it was only when abolitionists became Republicans, and changed their base from advocacy of emancipation to resisting the extension of slavery, that they achieved success at the polls.

Abraham Lincoln, the statesman and seer, while he hated the giant evil of slavery with a perfect hatred, perceived clearly that it could be put away only as a good majority of the people should appreciate the evil, and be educated to move against it; and in his first inaugural he more clearly enunciated his intention not to interfere with the pet institution of the South within the limits of its constitutional guarantees than he emphasized his determination to resist the further encroachment of slavery. He moved and talked with such circumspection that not more earnest but less intelligent anti-slavery men were out of patience with what seemed to them his ready-to-hand policy during the first year of the war. But Mr. Lincoln was an astute politician as well as a great man, and he saw clearly that there was need of delay in aggressive measures till circumstances compelled the issue, and people of slow thought became by such circumstances favorable to such measures, and he trained the people for political advances as the great military captains drilled the soldiers for success in the field. He had as much abhorrence of slavery as John Brown, but he had with it a practical sagacity that led him to wait for the opportune moment to move against it, and then to economize to remarkable advantage public sentiment and popular support in making his move tremendously effective.

I am a total abstainer. I have traveled fifty thousand miles in fifty different States and countries, and do not know the taste of English ale, or French wine, or German beer. I am not only a total abstainer, but I am totally opposed to the liquor traffic in any and every form. The problem for me and for those of like mind is how to combat to the best advantage this dreadful curse, and it behooves us to estimate as closely as may be the relative strength of our adversaries and

ourselves. It is not enough to say that the criminal and vicious elements, re-enforced by a few worthy but mistaken men, are arrayed against the respectable and religious elements of society. This is not at all a fair presentation of the case. The fact is, that a large proportion of our respected and influential citizens, including many prominent members of evangelical churches, are not in sympathy with the principles and methods of the Prohibition Party, and cannot at present be persuaded to act with it. The third party holds a large part of even its present following by a very insecure tenure, many men voting with it because disaffected with the other parties, and not because they expect the party will ever triumph at the polls. In the light of all the facts,

What is the Duty

of all who love their country and hate the saloon? They should hold themselves free to place their votes where they will be most likely to embarrass the liquor interests. If one of the great parties promises in good faith to take even a very short step against the saloon, and proclaims hostility to the saloon as a settled principle of its action, anti-saloonists should everywhere support that party in preference to the third party, as there is a chance of success in the former and only of defeat in the latter. If neither of the great parties will define itself against the saloon, the third party should so modify its platform as to make it acceptable to men who for prudential or moral reasons are opposed to the saloon, but are not ready for the radical measures at present advocated by the third party. The platform of the anti-saloonists should everywhere support that party in preference to the third party, as there is a chance of success in the former and only of defeat in the latter. If neither of the great parties will define itself against the saloon, the third party should so modify its platform as to make it acceptable to men who for prudential or moral reasons are opposed to the saloon, but are not ready for the radical measures at present advocated by the third party.

The platform must be broad enough to attract all who are ready to put upon the saloon a substantial check, even if not prepared to absolutely suppress it. The triumph of great causes in the past has been by successive steps. Reformers do not foresee all the difficulties involved in carrying out their measures, and moreover the people do not adjust their minds at once to revolutions; and to the man who lives in advance of his age things seem to move slowly. Public sentiment is not prepared to sustain the central government in the enactment and enforcement of prohibition, and such measures would be folly without a strongly sustaining public sentiment. We may, however, reasonably hope that the general government in the near future will frown upon the saloon as a curse to the land instead of smiling upon it as the principal contributor to its exchequer. This would make it more easy to enact and enforce temperance legislation in some parts of our land now controlled by the saloon, and would greatly encourage temperance workers everywhere.

Solon was counted wise not because he gave to Athens ideal laws, but because he gave her the best laws her people were prepared to appreciate and obey. It is to be hoped prohibition and temperance legislation will keep even step with the best public sentiment, and that legislation and sentiment may mutually support each other and finally open the way for the absolute and universal suppression of the saloon. It is a bright sign of the times that there is a constantly increasing number of independent voters, and that all political parties recognize the fact. Let temperance men, and especially those who have been counted third party men, resist being led by any party collar, but be free to place their votes where they will have the greatest effect. To accomplish anything in the way of legislation under our form of government we must have a majority. Preachers, reformers and idealists have an important mission, but the problem of the practical politician and statesman is to successfully estimate how near to the ideal he can bring the views and votes of a working majority of the people. A statesman may be an idealist in principle, precept and practice, but in politics he must keep near enough to the better half of the people to lead them and influence them; otherwise he leads without a following.

Boston, Mass.

THE CONGRESS OF WHITE RIBBONERS.

THE Art Institute at Chicago was taken by the white ribboners last week. For six days those noble women, whose motto is "For God and home and humanity," sat together in friendly counsel devising ways and means for the overthrow of the arch-enemy of mankind—the liquor traffic. When the Hall of Washington opened its doors Monday morning there was a deluge of humanity such as has not been seen in the Art Institute since the closing session of the Parliament of Religions. It was an inspiration to look into those faces. Not many men were present. It was woman's occasion, and she had the right of way. On the platform sat many women who have become famous in connection with the beneficent work of the Woman's Christian Temperance Union. There seemed to be only one thing that was needed to complete the picture presented at the opening session. The president, universally beloved, was compelled to remain away because of ill-health. While there was general regret at the enforced absence of Miss Willard, the presence of Lady Henry Somerset, the vice-president at large of the World's W. C. T. U., who came over for the express purpose of attending the congress, was a matter of extreme gratification to the members of the white ribbon army.

The convention of the

World's W. C. T. U.

was held first, and continued two days. Lady Henry Somerset presided. President

Bonney, of the World's Congress Auxiliary, in his address of welcome wished the women Godspeed in their great work in these felicitous words:—

"In the sacred names of God and home and native land, in the sacred names of temperance, social purity, and every other virtue, I hail you and bid you welcome. The Woman's Christian Temperance Union stands in the world the foremost representative of the new movement which is known as the woman's movement of the nineteenth century. This great movement has many aspects and moves forward along the lines of many reforms; but I think it only just to say that that organization which has sought to bind the whole world with the white ribbon of social purity and banish from the world the great evils of intemperance, insanity, pauperism, and crime, which follow in its train, is entitled to the palm of victory."

Welcoming speeches were also made by Mrs. Potter Palmer, Mrs. Charles Henriotin, and Rev. Josiah Strong, D. D., of the Evangelical Alliance. Lady Henry Somerset made a neat speech in response, in which she spoke feelingly of "your queen," Miss Willard, and said:—

"Now, at last, woman's hour has come, when woman has mothered the whole world. She has gone throughout the world leaving a trail of daisies behind her. She has taken to her arms the poor benighted people throughout the world and made it her effort to carry Christianity to all the world. I do not think success shall bring to woman that peace which she merits, but woman will bring peace into the world."

The president of the W. C. T. U. of Canada, Mrs. Ella F. M. Williams, of Montreal, reported the condition of temperance work in her portion of the vineyard, and Miss Jessie Ackerman, who is president for Australasia, spoke briefly of the progress made in that far-away part of the world. The report of the president, Miss Willard, was read by Lady Henry Somerset. Here is a paragraph from it:—

"The temperance movement in England was started by Mother Stuart, who is known as the great crusader of Ohio, and afterwards carried on by several prominent English and Scotch women, notably Mrs. Margaret Parker, of Edinburgh, and Mrs. Margaret Bright Lucas, while latterly the moving spirit in the cause has been Lady Henry Somerset. Credit is due also for the good work done by Miss Jessie Ackerman, Mrs. Elizabeth Wheeler Andrew, and Dr. Kate C. Bushnell, who have traveled around the world in the interests of temperance and enrolled many women in the noble cause. The high caste Hindus have resolved the impression that Christianity means intemperance, but they have learned that the Salvation Army is total, and for this reason they think more highly of its members than of any other religious sect that comes to them from the West. High-caste women are total abstainers, and they oppose Christianity on no other grounds so strongly as because it permits the use of alcohol. Although women are in subjection, they still have much power in the home, and Hindu men do not like to return to their wives with the smell of strong drink on their breath. When these women learn total abstinence is the basis of the white ribboners' society, they will gladly admit the W. C. T. U. women to their homes."

The presiding officer commented upon the revelations that were made to the British war office by Mrs. Andrew and Dr. Bushnell with reference to the system of legalized vice practiced by the army in India, and informed the convention that the proper army authorities in London had apologized to these ladies; she said that she believed the revelations made and the attendant agitation will result in a radical reform in the morality of the British army in India.

Archbishop Ireland was presented at the first session, and made a warm speech of encouragement in which he said:—

"So long as intemperance prevails, battles of reform in every direction will necessarily be fruitless, for intemperance destroys reason and loosens the barriers which God has constructed to resist vice and sin. Hence, among the many congresses which during the last four or five months have assembled in this place, this is one of the most important, and one pregnant with the greatest and most precious results. We Americans owe a deep debt of gratitude to these noble soldiers of temperance who have crossed the ocean in order to bid us to be of good cheer and to bring us news of the progress of temperance in other lands. The contagion of their good example will have its effects. We Americans will be more encouraged, and we trust wiser in all our plans for the suppression of this vital evil of intemperance. I rejoice whenever I can in any gathering to say a word for temperance, but I speak with the greatest sincerity and from the deepest conviction when I say I am especially delighted when I assist at a congress of devoted and loyal women pledging themselves to the cause of temperance."

A mass meeting was held on the afternoon of the first day, at which the delegates of England, Ireland, France, Australia, Japan, and Canada presented reports of the condition of temperance matters in their respective countries.

At the evening session a letter was read from Mrs. Josephine Butler, who is superintendent of the social purity work of the British branch; and Mrs. Elizabeth Wheeler Andrew, an around-the-world missionary, and a most delightful woman, and Dr. Kate C. Bushnell, her companion in her tour, gave a report of their work, and especially of their investigations in connection with the British army in India.

The second day of the "World's Union" meeting was devoted exclusively to business. Reports were made by various department superintendents. An impressive service was held in memory of Mary Allen West, late editor of the *Union Signal* and sixth "around-the-world missionary" of the W. C. T. U., who, after a journey of more than three thousand miles in Japan, during which she delivered ninety-seven addresses, died in that country among the native adherents of the cause of temperance.

An address was delivered by Susan B. Anthony, who has had a good deal to say at several of the congresses held here this summer. She took up her familiar slogan, woman's rights, and made a vigorous plea for the ballot for women. Dr. John Hall, of New York, made a brief speech of congratulation, and Rev. Dr. W. F. Crafts advocated

the celebration of the anniversary of the birth of Christ in the year 1900. Mrs. Mary H. Hunt reported that a law making the teaching of scientific temperance compulsory had been passed in forty-four States; that W. C. T. U. text-books were translated into many languages and were serving as models for all new text-books on scientific temperance. John G. Woolley, of Minneapolis, made a stirring speech, and Miss Anna A. Gordon reported on juvenile work. The resolutions adopted reiterated the principles of total abstinence and prohibition; declared that woman's equal right is the most effectual means of promoting the growth and effect of all moral reforms; appealed to Christian women that whenever war shall threaten they will pray that the great curse of war may be averted, and that they will also endeavor to promote peace by petitioning their several governments; regretted that the decennial missionary conference of India withdrew the public morals resolutions against the opium trade, the liquor traffic and legalized vice, etc. The congress concluded its labors at the evening session, at which the secretary, Mrs. M. A. Woodbridge, read her report, and Miss Jessie A. Ackerman, of Australia, the second "around-the-world missionary," delivered an address.

The twentieth annual convention of the

National W. C. T. U.

was called to order in the Hall of Washington, Wednesday morning, by Mrs. Caroline B. Buell. The preliminary exercises over, Lady Henry Somerset was presented, and the annual address of Miss Willard, the president, was read by her. Miss Willard takes a hopeful view of the present condition of temperance agitation and achievement. She says:—

"There were never so many total abstainers in proportion to the population, never so many intelligent people who could render a scientific, ethical, esthetic, for their total abstinence faith as now: there were never so many pupils from which to bombard the liquor traffic and the drink habit; there were never so many journalists who had a friendly word to say for the temperance reform; there was never such a stirring up of temperance politics, for the foremost historic nation of the world, Great Britain, has this year for the first time adopted as a plank in the platform of the dominant party the principle that the people shall themselves decide whether or not they want the public house; and as a natural consequence of this political action there was never a public sentiment so respectful toward the temperance reform. The great world brain is becoming saturated with the idea that it is reasonable and kind to let strong drink alone. The vastness of these changes can only be measured by the remembrance that a few generations ago these same drinks were the accredited emblems, in not and palace alike, of hospitality, kindness, and good-will."

Touching the work accomplished by the social purity branch of the Union, she says:—

"The cause of social purity has grown in the year past like 'the stone cut out of the mountain.' The history of the reform has not a parallel to the heroic undertaking of those brave, true-hearted women, Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, whom I am proud to have had as my fellow-townswomen for twenty years or more. Their three months in India, during which under the most difficult conditions they followed the subtle intricacies of officialism in its illegal and covert routes to legalized vice, even as the bond follows the hare, have written their names high in the white arch of our roll of honor. But the secular press in both countries has overlooked the fact that they were sent out by the general officers of the World's W. C. T. U., and made their investigations in India by the special request of Mrs. Josephine Butler, World's W. C. T. U. superintendent of social purity work. There are three sets of slaves that we women are working to emancipate: They are white slaves—that is, degraded women; wage slaves—that is, the working classes; and whiskey slaves—that is, the product furnished by brewers and distillers."

She is very adroit in her handling of the much-discussed "Temple" scheme, which has created such a commotion among the temperance women of the world. She says, with reference to it:—

"Concerning the controversy that grew out of the action of State presidents, I prefer not to express an opinion for the reason that at the distance from which I send this address I have been unable adequately to hear both sides, and it is far from my intention to impute bad motives to good people. This much, however, may be said, and I think ought to be said by the president of the National W. C. T. U., namely: That while it is true that in so great an undertaking as the building of a temple like ours there is room for two opinions, nay, for many—and the widest latitude should be allowed to personal conviction—the fact remains that if any of the officers elected by the National Society (who, in the intervals of the annual meetings, stand as our representatives) are, or have been, unfriendly to the Temple enterprise or any other of our affiliated interests, they have owed it to themselves, and owe it now, as well as to the convention, frankly to say so before allowing their names to be used as candidates for reelection."

The attitude of the W. C. T. U. toward the Keeley and other "gold" cures is here set forth:—

"The position of the Woman's Christian Temperance Union concerning the gold cure is by no means equivocal. Having been conversant with the medicine for many years before it came under the notice of journalists, I was wont to recommend it and to send out pamphlets of Dr. Keeley's when applications were made to me by drinking men or their friends for the help of a physician; but the percentage of cures was not so far as I could learn, so great as to warrant belief in the remedy as a medical finality for the cure of intemperance, nor should this power be claimed for it; but that it is an agent so valuable that it should be rendered of easy access to those who wish to leave off drink is evident, and if Dr. Keeley would communicate his prescription to an accredited physician in every locality, our society would gladly pay for as much of the medicine as might be needed to help all men not able themselves to pay the price of the remedy. This is an offer that we had reason to suppose would be acceptable, and it is now repeated in full confidence that the local unions will bear me out in it. The burden of proof that 'the W. C. T. U. is not friendly

(Continued on Page 4.)

The Epworth League.

New England District.
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Ipswich, Mass.

THE PRESIDENT'S NOTE-BOOK.

OUR fourth annual meeting, looked forward to so expectantly and enjoyed so heartily, is now a matter of history. More than four hundred Epworthians came away from Plymouth proud of Methodism, proud of the Epworth League, and glorying most of all in "the cross our symbol," which means to us so much of purity and service and joy. The officers have been elected, the threshold of a new year has been crossed, the newly-turned leaf awaits the record of the achievements which the rapidly passing months shall bring. He to whom all power in heaven and earth has been given proffers all needed help. We have numbers, youth and consecration. There are innumerable opportunities of high and worthy service. Failure would be little less than criminal. We humbly and reverently acknowledge the divine element in success. We also feel that there is a human element quite as real and essential. It is the latter which causes all the solicitude we need to have. Mary Lyon said: "There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it." So far as the outcome of the new year's work is concerned, we need fear only this, that we may not do all our duty. May the Great Head of the church help us all to do our best!

It is imperative that some means be devised for strengthening our weaker chapters from without. On the whole, the condition of the League in New England is most encouraging. The great majority of our chapters show a vigorous and healthy life. It is true, nevertheless, that several chapters died last year, others existed in name merely, others still, after heroic effort, accomplished but little, and are now almost discouraged. As one suggestion which is not new, but seems worthy of a wider trial, we would offer the following:—

GROUP MEETINGS.
Disregarding, if necessary, the boundaries of presiding elders' districts and of Annual Conferences, let four, six, or eight contiguous chapters form a union for mutual encouragement and help. Conventions should be held with the various chapters, in turn if possible, and as frequently as circumstances will permit. Arrange the programs with great care, having special reference to instruction in methods and to inspiration and enthusiasm. Depend in the main upon home talent, but as a special feature call in a speaker who is thoroughly posted in Epworth matters, and who has a speech not more than twelve months old. We firmly believe that group meetings properly conducted will do much toward bringing about a more hopeful state of affairs for our smaller chapters.

WORK THE CABINET.
There is at least one member of the district cabinet within the bounds of every Annual Conference. For lack of space, only the names of the heads of departments are printed in the HERALD, but the presidents of the Conference Leagues are also members of the cabinet *ex officio*. These are all busy people, and cannot be expected to answer foolish questions. By system and economy of time, however, they will be able to answer all correspondence which in any real way has to do with the success of our work. It would be a very helpful thing if every vice-president in New England should write at once to the head of his department. As far as time and strength will permit, the members of the cabinet will cheerfully accept invitations to attend conventions and other public gatherings, and will render all the service possible. Election to a cabinet position is understood by us all not to be a reward for past services, but a grand opportunity for added service. Work the cabinet!

REVIVALS.
We are told by thoughtful Christian workers that just now is a golden opportunity for aggressive spiritual work. Times of great financial depression have frequently been seasons of the unusual outpouring of the Holy Spirit. Let us seize the opportunity, and so far as in us lies make the first weeks, and indeed all the weeks, of this new year weeks of revival. We sincerely hope that without exception all our chapters may successfully labor for the salvation of souls.

FREDERIC H. KNIGHT.

—Over-doing is undoing. Whether it be in an anniversary program, or in an argument, or in the training of children, or in eating, the good gained by moderation and appropriateness is always in danger of being nullified by over-doing. For example, emphasis is essential to a real vitality. He who reads a book, or plays a piano, without intelligent emphasis, merely drones. But, on the other hand, he who over-emphasizes, simply brings all things to a dead level in his effort to raise too many things into prominence. Good ad-

vice has recently been well put in this form: "When you give advice, don't try to put it all in italics." A book printed wholly in italics is intolerable. A whole life cannot be italicized without defeating itself. The great question is to know how to do, without undoing by over-doing. —Sunday School Times

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work
R. S. DOUGLASS,
First Vice President.

OUR AIM. The development of Christian character.
The annual convention of our New England League, recently held at Plymouth, furnishes a suitable occasion for taking our bearings. The gathering was an inspiring one. Let us of the Spiritual Work department who were present begin at once to put into execution the suggestions that came to us there. "Delays are dangerous." Our winter's work is close upon us. Do not wait for any one. Begin at once to carry out, as far and as fast as you can, any new plans that you think will help the winter's work of this department. Others will rally around you if you start out with faith, hope and love.

The best thing for each first vice-president to do is to take the very first available evening and call together for consultation every member of his department. Do not depend upon a general invitation, but see or write each one personally. You can, in addition, give a general invitation to all who are willing to join this department or to work with it during the winter. Such a consultation meeting will probably develop enthusiasm and suggest some valuable lines of work. Send to Bureau of Supplies, First National Bank Building, New Haven, Conn., for "Christian Life Cards" (60c. per 100), and distribute them at this meeting. Urge all members present (1) to study the Bible more regularly; (2) to attend church and prayer and class meetings more regularly; (3) to assume more and more responsibility in God's work.

Trust your young Christians and put responsibility on them.
Arrange for a cottage prayer-meeting each week, and have your young people take turns in leading it. Be present at each meeting yourself or have some older Christian of experience there to help and encourage these young leaders.

Appoint a committee of young Christians for each regular League meeting to arrange for a Bible reading, consisting of Scripture verses read or recited by the young people, to take the place of the usual Scripture reading at the opening devotions.

Put as much brains and energy in to your department as you do into your business, and it will become a great power in your church.

Plymouth, Mass.

Dept. of Mercy and Help.
REV. I. P. CHASE,
Second Vice President.

In assuming the duties assigned me in this department, I realize somewhat the importance and magnitude of the work. I desire the co-operation of the second vice-presidents in each Conference district and local chapter. No chapter can afford to neglect this work. The labors of the past in the name of the Master have brought forth "some thirty, some sixty, and some a hundred-fold."

Each chapter should plan for definite and practical work in visiting the sick, the aged and the stranger; in arranging for temperance concerts and addresses; in sowing the field bountifully with tracts. Also give due attention to the Junior work. Give the boys and girls the very best. Seek to purify and Christianize the social element in your community, and extend a helping hand to those in need. Enlist each member of the committee in this grand, unselfish and Christlike work.

Each chapter should keep a record of the work done. Do not forget the necessary preparation and equipment for the work—communion with God and the baptism of the Holy Ghost.

I earnestly request each second vice-president in the First General District to write me at an early date informing me of your work and the results. Give suggestions or ask questions. Thus we may be helpful to each other. Ever bear in mind Matt. 25: 40.

St. Johnsbury Centre, Vt.

Dept. of Literary Work.
REV. WALTER J. YATES,
Third Vice President.

"Christianity is Education and Piety," was the statement of Erasmus O. Haven (afterward Bishop) at the first Chautauque Assembly, 1874. It produced a profound sensation upon the audience, a lasting impression upon many minds, and an abiding influence in some lives. It was a new way of stating an old truth whose importance was not fully recognized, but was in danger of loss through neglect.

Almost a score of years have passed since then, and each succeeding one has shown more clearly than the last that the Methodist Episcopal Church believes in the accuracy of the declaration quoted. Cultivation of piety, or the devotional element, to the neglect of the intellectual, social and physical needs of our nature, results in morbid mysticism or fanaticism. Development of the social, physical or intellectual sides of our being, either separately or untidily, to the exclusion of spiritual devotion, produces a sensuous and often sensual life which, if religious at all, rests in the externals of routine formalism or is chilled into apathy in the regions of rationalistic philosophizing.

Our Epworth League is to cultivate "intelligent and vital piety." The

work of the literary department cannot be neglected without seriously and disastrously affecting the whole religious life of the church. Equally harmful will it be to give undue attention to literary lines while ignoring the devotional work. That wheel is most serviceable in which no one spoke is made larger or smaller than the others, since at some point in the revolution the whole load must rest on each.

New London, Conn.

Dept. of Social Work.
MR. JOHN LEGG,
Fourth Vice President.

"That ye also may have fellowship with us..." Our fellowship is with the Father, and with His Son Jesus Christ.
It is of first necessity that we realize the importance of our department work. Unless we do, we shall not succeed. Then let us repeat and emphasize, it is of greatest moment that we, the heads of the social department in the various chapters, realize fully our responsibility and opportunity. If we do not promptly make our hands firm to do, we stay the hand of the Lord. Our League is a perfect mechanism for the all-around development of young men and women—provided it is worked. It only needs the applied force of earnest, consecrated human hearts and intellects to bring forth abundantly.

First Impressions are Important. They are often lasting. They are always influential. Our department nearly always comes in contact with the unconverted first of any. Thus we can make it a stepping-stone, an open door, a "King's highway."

Be sure your committee is full, even if in a small chapter.

Do not fail to have regular monthly meetings of your committee. Hold them in an informal manner around the dining table of some friend. Furnish each person with pencil and paper. Devote a whole evening to the meeting. Some one will say, "I can't spare the time." Don't believe it. No time is better spent than in thinking and planning. I know from personal experience in departmental work that such an evening is conducive to the most gratifying results.

You are cordially invited to write me freely on any topic relating to this department, either to make inquiries or offer suggestions. All such communications will receive careful attention and acknowledgment.

38 Oread St., Worcester, Mass.

LEAGUE LITERARY WORK.
WALTER J. ADAMS.

A RECENT gathering of those specially interested in the literary work of the League revealed a marked dearth of resources in this line and a poverty of accomplishment that should in some way be remedied.

Those who have the taste and capacity for it are chary of extending the helping hand and of imparting to others the blessings which have been bestowed in one way or another upon themselves.
It is not enough to display before the assembled members the fruit of culture derived from years of personal toil and wide reading, nor to read essays, instructive enough in their way, but liable in the end to be somewhat tedious. These do not bring out the members in the way intended, and do not contribute to the common fund of literary enjoyment and profit. It is the old story over again—we are sent not to be ministered unto, but to minister. We are to be helpful by aiding others to show what is in them. If we have the interest of the League and the young people at heart, we are to fan to a steady glow the feeble, glimmering light of literary aspiration. We are not only to cheer and encourage all effort in this direction, but we are to go further and dig out of the mine the nuggets of literary culture which have become overlaid by indifference, self-distrust, or the indifference of others.

All this means labor on our part. It means an earnest search for all the latent talent which when brought to the light will be a profit to the individual and to the League. It will need ingenuity on our part, and a study to so diversify the literary work as to interest in many ways a large number of members. If there are several members, or even if there be but one, with marked literary taste or experience, let him give of his store abundantly and let him never cease to plan and to think of methods for developing others. It is a constant matter of surprise how many people in unexpected ways show literary ability. With ladies particularly the ability to express themselves lucidly, intelligently and interestingly on various topics is no uncommon gift. Our social meetings give constant evidence of this; while the readiness with which ladies lend themselves to the most charming social correspondence is another proof, if any were needed, of how ready they can be with the pen when occasion requires.

The first thought which suggests itself in considering the methods of developing the literary work in the League is that the

Line between the Literary and the Social Departments

needs to be sharply drawn. My own observation leads me to believe that they are often wrongly united, and what really belongs to the latter finds its way into the former. The literary department is really for work, and while, except in specially favored localities and churches, it is difficult to lay out systematic courses of study and of reading, or to follow with generally profitable results the program laid down in the constitution, still the effort should be constantly towards benefiting those who attend the meetings of the League. To this end we

do not want our literary entertainments to be frivolous or freaky. In social entertainments there is room for surprises, fun, and all those ingenious devices which hold the attention pleasantly and provide harmless amusement, of which there is little enough in this work-a-day life of ours. In the literary department we touch, or should, a higher plane. We are not aiming to make authors or, generally speaking, writers who shall sway the multitude. Still we may well strive to enter upon a road the end whereof may be far beyond our expectations.

Our efforts, then, must be earnest, and they must be broad, however small the beginning and however gradual the steps. They must indeed be broad enough to take in all the members of the League, assuming of course that there is a Junior League to care for the very young. It will be very evident to any observant person that the pastor, or his wife, makes special efforts in that direction and is also signally qualified for the work, the attempt to carry out the formal suggestions of the constitution and by-laws is one fraught with grave difficulty. There can be no doubt that the ideal way would be to lay down a course of study for the winter which should include a knowledge of Bible lands, the results of recent scholarship in Biblical topics, together with an increased love for, and a familiarity with, English literature. But we have not ideal minds to deal with. In most churches the young people have more or less desire for knowledge, but they have crude, untrained minds and tastes. The problem we have to solve is,

How to Develop Those Minds.

how to communicate to some of the pleasures arising from knowledge, and how to be the means of imparting some of that exhilaration which comes from the power to express one's thoughts clearly and forcibly. With the splendid opportunities afforded by skillful instruction in the schools, courses of public lectures, and floods of literature to be had for the asking, our young people have ample seeds of knowledge if only these can be made to germinate. "Knowledge comes, but wisdom lingers."

Much can be done by judiciously selecting topics for consideration and with careful forethought assigning these to members of the League and laboring with them to induce them to make some research and bring the result to the meeting. Many a timid member has done a large amount of reading, and with an encouraging word will give something worth listening to. Many a high school pupil has studied matter which can be dressed up so as to be specially interesting. Let the committee on literary work be carefully selected, and let them meet often and discuss in detail the capabilities of the various members. Let them think up topics of interest in various lines, and let members be chosen and kindly but urgently entreated until enough are found to give from time to time a varied and a strengthening program. Most people have had strange experiences or adventures in their lives; let one and another write these out carefully and give members the benefit of them for an evening. Some have seen many parts of the earth; let those escape until they have disburdened their minds and rejoiced the hearts of others with this information. New England is singularly rich in rural beauty and in historic places. Summer or winter excursions, carefully depicted, convey a good deal of pleasant experience.

The main thing is to get our young people to put themselves on paper, to expand their thoughts, and to be able to talk freely through the point of a pen. With that will come a constant desire to have something worth the saying and a greater disposition to acquire knowledge. In this day of cameras and snap-shots, some amateur photographer ought to have notable views to show and something to say about them. Diversity of gifts, after all, is what makes the literary department successful, as it does everything else.

Some one has followed, perhaps keenly, the yacht race, is familiar with boats and nautical terms. He has never thought of speaking in public, but of course he could tell what he knows and thinks about yachts. He might even take a model of a yacht or boat and explain the more common terms used in sailing, and so a very pleasant quarter-hour is interspersed, and a young man is convinced that after all he does know something and can say something of interest. If he who makes two blades of grass to grow where only one grew before is a benefactor, much more is he who puts intelligent ideas in heads where there were none. Some young lady, only one perhaps, has read stories of old New England days; she has dreamed of them as she sat in the old North Church permeated with the atmosphere of those ancient days, or has pondered the inscriptions on Burial Hill, Plymouth. Perhaps she is the only one of the League who has thought of such things, and it is purely by accident you know of it. Do not let slip the opportunity to possess her knowledge for the benefit of others. Some are an authority on fashions. See if such a one cannot give a little history of fashions of old and new, and the customs of various countries in producing the quaint specimens of Oriental and European work we see. Let two of them visit the carpet and rug stores and make generous notes of the processes by which these wonderful creations are brought forth. In the larger stores there will give much information which can be supplemented by reading. How delightful such conversations and such papers can be made! Without the formal debating societies much profitable time can be spent in limited discussions of current

topics and a presentation of the many-sided views of them.

A further consideration of this topic must be postponed till another paper. Woburn, Mass.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Helping In "Rescue" Work.
Woonsocket (R. I.) has a chapter that, according to the pastor, Rev. J. Oidham, is "wide-awake and helpful." The department of Spiritual Work holds weekly prayer-meetings, and furnishes an organist and helpers for the "People's Rescue Mission" on eight a week. All the other departments are being worked vigorously. A League pew is paid for, and a good subscription for regular church expenses is made.

Fourteen Leagues in Convention.
The Central Circuit of Boston District, representing fourteen churches, held its convention, Oct. 11, at South Framingham. Rev. Luther Freeman, of Milford, presided. Addresses were delivered by Dr. Geo. S. Chadbourne, presiding elder, and by Rev. E. H. Hughes, of Newton Centre.

A French League.
Della Cironx writes from Manchester (N. H.) that they have formed in that city the first and only French Epworth League in the world. It is not very large, but "is working very courageously." To our prayer for their success the thousands who read this will say "Amen."

Twenty-five Juniors.
Two ladies and the pastor met from week to week 25 little children in the Junior League at Cornish (Me.). Books, charts, pictures, maps and leaflets are used in the work, besides practical talks on the Bible and the life of Christ. Rev. Wm. Wood is the earnest pastor here. He reported for his League at the Plymouth Convention.

Helping their Sick Pastor.
The young people of our church in Cocke's (Mass.) have an Endeavor Society, which met last week. The department is working very well. Arrangements are being made for a series of entertainments which shall bring a knowledge of the Discipline of the church to the minds of the young people. They will go through the form of organizing and carrying forward the interests of a church. It is expected that this will afford both entertainment and increase of knowledge of church government. The League numbers about 200. The Junior League is prospering in every particular. It endeavors to carry out the following program: First week in every month, entertainments by the members; second week, talk by some outside party on some live topic; third week, Bible drill; fourth week, devotional meeting, in which the children speak and pray. The Junior League numbers 130. On the whole, these Methodist Leagues are a great blessing to Methodism in the city of Nashua and to the community in general.

A Successful Convention.
At Trinity Church, Springfield (Mass.), Oct. 11, the first annual district convention was held. There were two hundred delegates present, while the actual audience was much larger, that of the evening completely filling the spacious church. Rev. B. F. Kingsley, of Holyoke, presided during the day. All departments of young people's work for the church were presented in the full and rich program. Dr. E. L. Thorpe, of Hartford, spoke on "Sources of Danger," enumerating these: The devoting of time to trifling pursuits; unworthy companions; improper amusements; imprudent reading; neglecting to take active part in church work. At the evening session Rev. F. H. Knight spoke briefly of the late Plymouth Convention, and Dr. Brodbeck had the floor for a powerful address on "My Duty as a Young Christian to the Church." Springfield Methodists sustained their reputation as cordial and generous hosts.

Grandpa and Grandma Recede.
This is from Somerville, First St. Church. It will please the seniors. The account is taken from the local paper: "Never has the First St. Church, Somerville, had a grander reception than that which was given to the Epworth League on Thursday evening. A grandpa and grandma's reception had been announced, and a cordial invitation to all to attend, and so from 6 until 9 guests came and went. Grandpa and grandma were there, but such a miniature little pair, for grandpa was Rev. C. M. Meiden's little son, and grandma was a young lady, and from out grandpa's snowy cap peeped the face of his little daughter, Meg. And the ushers who so gracefully presented the guests were boys of the Junior League—Neilson Smith, Harry Gordon, George Tuttle and Annie Winsor. Indeed, this was the Junior League's unique plan for raising the money they wished to give toward paying the church debt, a plan which was original, we hear, with their president, Mr. Meiden. They were all about fifty in number—attired in little old-time costumes and did the honors of the evening most admirably. Light refreshments were served in the dining room by six of these quaint little maids—Florence Ralph, Annie Hopkins, Evie Kelley, Minnie Wood, Annie

Providence District League.
At Mansfield (Mass.), Sept. 29, 150 Epworthians gathered for their annual convention. There were forty-six Leagues and nearly 3,300 members are enrolled. A full program, showing discernment in choice of both speakers and subjects, held the interested attention of the company. In the evening Rev. C. L. Goodell, of Boston, gave his lecture on "The Footstaple of Jesus." Rev. C. E. Beale, of Mansfield, was chosen district president for the next year.

An Installation Service.
At the Tremont St. Church, Boston, Sunday evening, Oct. 15, an intensely interesting service was held for the installation of the recently-elected League officers. Drs. W. N. Brodbeck and W. W. Ramsey delivered appropriate addresses. Much enthusiasm was awakened and the church was speedily informed of their young people's work.

An Anniversary.
Parkhurst Chapter of First Church, Somerville (Mass.), celebrated its second anniversary, on Oct. 8 and 9, by two interesting gatherings. Sunday evening the members and their friends congregated in the auditorium of that church and listened to a very practical address by Prof. M. D. Buell, D. D., upon "Christ, Our Model." In connection with this service the pastor, Rev. I. H. Packard, installed the new officers by well-chosen and fitting remarks, and a clear and concise explanation of the Junior League into gathering was of a much different nature. All the afternoon the young people had been transforming the vestry of the church, and soon began to gather in force to enjoy the evening with their friends. About one hundred and fifty visiting delegates were present, and these with the members of Parkhurst Chapter filled the capacious vestry. After a prayer by the pastor, refreshments were served, and following in due train were these toasts, President Whitaker acting as toastmaster: "The General Conference and the Epworth League," Rev. C. M. Meiden,

of Somerville; "Recreation for Christians," W. L. Merrill, of Broadway Church, Somerville; "The Ideal Secretary," J. W. Phelps, of Epworth Church, Cambridge; "The Successful Prayer-meeting," Rev. W. G. Richardson, of Trinity Church, Cambridge; "Mercy and Help Department," Geo. A. Kimball, of Harvard St., Cambridge; "Young People and Revivals," E. W. Lacombe, of Park Ave., Somerville; "Epworth League Reading Course," Dr. C. F. Rice, of Cambridge. The toasts, together with solos beautifully rendered by Mrs. C. L. Underhill, very pleasantly occupied an hour.

Gilbert Haven Union.
This Epworth Circuit with such a good name held its quarterly convention with a name held at Passaic (N. J.), Sept. 23. Miss Lillian Williams, of Gloucester, told the "Realities of Life." Mr. J. U. Stoddard, of Mapleview, spoke wittily concerning "Social Christianity," and the newly-elected president, Rev. J. Oidham, delivered an address on "A Story of One Hundred Years."

Nine Good Subjects for Junior Leagues.
Rev. A. M. Osgood, of Ware (Mass.), prints a neat card of invitation to the Sunday afternoon Junior League meetings. He and Mrs. Osgood are very successful workers with the children. Here is a list of nine topics: "The First Boy and his Trade," "The Damsel with the Pitcher of Water," "The Lad who Dreamed a Dream," "The Girl who kept Watch by the River Side," "The Boy in the Flage by the Victor's Brink," "The Only Daughter of a Victorious Soldier," "The Lad who had a New Country," "The Young Child who Received Many Gifts," "The Boy who had a Good Grandmother."

"A Blessing to Methodism."
This is from Nashua (N. H.): The Epworth League of the Main St. Church is prospering grandly. During the summer months the interest was kept at its usual height by a series of debates on the following questions: "Would the Cause of Temperance in New Hampshire be Better Promoted by a License Law than it is by the Present Prohibitory Law?" and "Woman's Suffrage." Great interest was manifested in these debates, and large audiences were present each time. The departments are working fairly well. Arrangements are being made for a series of entertainments which shall bring a knowledge of the Discipline of the church to the minds of the young people. They will go through the form of organizing and carrying forward the interests of a church. It is expected that this will afford both entertainment and increase of knowledge of church government. The League numbers about 200. The Junior League is prospering in every particular. It endeavors to carry out the following program: First week in every month, entertainments by the members; second week, talk by some outside party on some live topic; third week, Bible drill; fourth week, devotional meeting, in which the children speak and pray. The Junior League numbers 130. On the whole, these Methodist Leagues are a great blessing to Methodism in the city of Nashua and to the community in general.

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To cure these complaints we must remove the cause. The principal cause is generally to be found in the stomach and liver, and these organs must be kept in a healthy state. Two or three pills taken a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.
Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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Give QUIET NIGHTS!
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Zion's Herald.

WEDNESDAY, OCTOBER 25, 1893

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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THE COMING REVIVAL.

If we may judge by the indications, the rain-cloud, great with blessings and ready to burst on individuals and churches, hangs over Boston and vicinity. In some favored spots big drops descend, while in others a gracious mist or gentle dew distills to refresh and gladden the heritage of the Lord. The faithful hear the sound of abundance of rain. The attitude of the good people is indicative of the Lord's purpose to do for His churches here larger things than their faith had dared to grasp. The Lord is ever ready; He waits to bestow His blessing; all that ever hinders is the unreadiness of His people to appropriate and improve. The moment you are ready, the blessing is at hand. You have not to ascend into heaven, or to descend into the deep; the word of this grace is nigh. The signs are favorable for a great work of grace.

With both individuals and churches the descent of the Spirit is the supreme need. There are, no doubt, many other things desirable, and perhaps greatly needed, but there is nothing so indispensable to your spiritual comfort, enlargement and fruitfulness in the work of God as the reviving power of the Holy Spirit. He will be in you a well of water, ever springing and flowing forth in perennial blessing. The blessing will abide. The Holy Spirit will be to you a comfort, ever present and adequate to all needs. To change the figure, the Holy Spirit will be in you a source of light, life and power, a spiritual dynamo, whence shall go forth from your life unseen but helpful influences. You will not only be blessed, you will be a blessing to those with whom you may be associated. Power will go out of you.

Be not faithless, but believing. Say not: "There are yet four months and then cometh the harvest." The coming winter may be a good season for revival; but do not wait for that distant hour. Now is the accepted time, and now is the day of salvation. There can be no better time, for this is God's time. Arise to your opportunity and accept the larger things already in waiting for you. Join hands and faith with those who are earnestly desiring the coming of the King. There is nothing your churches need so much as this quickening in the spiritual life.

Give your loins for this new campaign. Enter into the work yourself. Your need is not more machinery, but added spiritual power to operate the machinery you already have. New agencies are not needed so much as the full utilization of those already in hand. There are agencies enough in the church to revolutionize the world; the trouble is, there are too many Quaker guns and too many holiday soldiers, good on parade, but quite ineffective in the stress of the battle.

Brother preacher, if you would see the work prosper, enter deeply into it yourself. Say not to your marshals, "Go;" but lead the column yourself. Be in earnest, in season and out of season. Consecrate yourself to this one work, and as the fire kindles on your own soul the columns will advance, and will come to you, and the enemy will be routed in the open field. Enlist all your lay talent, get everybody to work, and endeavor to concentrate the general attention and interest on the work of God. Make the most of this gracious hour. Business has slackened; men are feeling the uncertainty of worldly things, while many have leisure to give attention to spiritual concerns. Pray that this may be a revival time, and add to your prayers the requisite works.

CURRENT THOUGHT FOR OCTOBER.

Of serious and weighty books the present season of the year is scant. Publishers' announcements still run chiefly to fiction, but it is a kind of fiction decidedly better in quality than the light summer novels which have been littering the news-stands. October fiction, compared with July fiction, is like a solid, richly-flavored "Northern Spy" apple compared with a soft, insipid "Early Harvest." The ephemeral action of the year is being replaced by substantial, earnest work

which deals with great human problems in forms of thoughtful and conscientious art. The mimers are through with their little farce, and the masters are coming on the stage. The reigning names are no longer the "Duchesses" and the "Lillians," but Crawford, Stevenson, Black, Wallace, James and Howells. These novelists are artists; the players upon curiosity and passion are mere caricaturists. Among recent novels well worth reading may be mentioned Stevenson's "David Balfour" and Crawford's "Marion Darcie," both of which are distinct and true pictures of human life.

Essays and Belles-Lettres

have come to our desk this month. Mr. Henry James has put forth a most delightful volume of literary papers, chiefly devoted to modern and contemporary writers—a field of criticism which has certainly not been overworked, possibly because there have been few daring enough to trespass upon it. Mr. James frankly discusses, for instance, his fellow craftsmen, Henrik Ibsen and Mrs. Humphrey Ward. Other papers are devoted to "James Russell Lowell," "Browning in Westminster Abbey," "London," "Criticism," etc. The essays are all written in an exquisitely polished style and abound in apt and suggestive characterization. Mr. James is doing good work in essay writing, and the reading public are beginning to recognize the fact. In our opinion he will make a far better essayist than novelist. In fact, his novels are simply analytical essays trimmed with a scant fringe of fiction.

For cameo and mosaic work in essay writing no American author—perhaps no living author—has quite the delicate and deft touch of Miss Agnes Repplier. Her "Essays in Idleness" (Houghton, Mifflin & Co.) are exquisite pieces of literary workmanship. We scarcely know which to admire most in the work of this facile writer—the inexhaustible supply of interesting material always at her command, or the grace and ease and delicate fancy with which she presents it to her readers.

"Folia Litteraria" is a volume of literary essays by an able but—in this country, at least—not very well-known English critic, J. W. Hales. His work is acute, scholarly, elegant, and as thoroughly original as it is possible for the work of a critic to be. Mr. Hales believes in the supremacy of English literature—its supremacy over even classic models—and it is his joy to point out the exceeding beauties and enduring worth of the great English masters. The papers in "Folia Litteraria" on Shakespeare, Chaucer, and Bunyan, are especially valuable and readable. No student of English literature can afford to spare this book from his library. (Macmillan & Co.)

Devotional and Religious Literature

should be noted among October publications. The book which will, perhaps, most interest New England thinkers is "The Witness to Immortality" in Literature, Philosophy and Life," by Rev. Geo. A. Gordon, D. D., of the Old South Church, Boston. This book is written in an admirable style, and is the product of years of study and preparation. It presents in a new and striking way the evidence of all human thought to the truth of immortality as taught in the Bible. "Life and Immortality brought to light in Christ Jesus," is the theme of this book, and the subject is treated in a scholarly, reverent and thoughtful way which will delight all readers, whether lay or clerical. (Houghton, Mifflin & Co.)

Messrs. E. P. Dutton & Co. have just issued a new volume of Bishop Phillips Brooks' sermons, containing some of the choicest thoughts ever uttered by this choice spirit. Noble in conception, sweet and tender in feeling, lofty in sentiment, inspiring in utterance, these sermons must come like a very message from God to many a downcast, sorrowing, despondent human heart. The very sunshine of optimism is in them, and the soul must be hopeless indeed which cannot find solace and courage in their buoyant spirit.

A thoughtful study of the Atonement, by Newman Hall, D. D., has been published in this country by the Revell Company, and will be read with interest and profit by students of theology in all parts of the country. The view of the Atonement taken by Dr. Hall is essentially conservative, but it is able, logical, and deeply reverent, and no one can fail to be helped by reading the views of so able and eminent a scholar and preacher. We commend the book to all whose views upon this great theme are in any way hazy or immature. One need not necessarily form one's opinions according to those of a writer to whom he goes for information and definite statement. The best one can say of Dr. Hall's book is that it displays a thorough grasp of the subject which it treats.

A little volume of tender devotional thought is "My Guest Chamber; or, For the Master's Use," by Sophia M. Nugent, published by Fleming H. Revell Co. This book is divided into four parts: "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." It is full of suggestion and helpfulness.

We are glad to see that the popularity of Rev. Dr. A. J. Gordon's devotional work, "In Christ," has been so great that the publishers, Messrs. Revell & Co., have found it advisable to issue the book in a portable pocket form. Thus it will become, as it deserves to become, the *code mecum* of many a Christian pilgrim. The little book is full of spiritual uplift and helpful counsel.

Most readers of devotional literature

are familiar with Rev. Dr. Miller's little books, "Silent Times" and "Making the Most of Life." All such and many others will be glad to know that a companion volume to these favorite books, entitled "Glimpses through Life's Windows," has been compiled from Dr. Miller's writings. It is a perfect mine of illustration and anecdote bearing upon religious themes, and would be especially suggestive in the way of pulpit material. (T. Y. Crowell & Co.)

"Life's Everydayness" is the homely but pleasing title of a volume by Rose Porter, devoted to a helpful consideration of the little "ups and downs" of daily life; our difficulties and our duties, how they are to be met; our privileges and our opportunities, how they are to be appropriated and made the most of, always bearing in mind the pattern of perfect humanity laid down by Jesus Christ. A helpful and sensible little book, especially addressed to the author's own sex. (Fleming H. Revell Co.)

Under the title of "Thoughts of a Good Man," Mr. Joseph E. Burroughs has selected from the writings of Frederick W. Robertson a number of brief and striking passages, full of poetry and truth—such passages as one would naturally culled from a fine sermon for one's note-book or portfolio. The work of selection is faithfully and judiciously done, and the whole volume sparkles with jewels of thought.

Some interesting Biography

appears on the publishers' lists for this month.

A life of Spurgeon for young people, entitled "The Essex Lad," has been written by Mr. J. Manton Smith, and published in this country, by the American Tract Society, together with a valuable introduction by Rev. Thomas Armitage. This book does not differ in general characteristics from other biographies of Spurgeon already published, but presents his life and his teaching in a form peculiarly adapted to the needs of young people.

A memoir of President Porter, made up of the contributions of several distinguished friends of the great educator and philosopher, has been published by Charles Scribner's Sons. It is, perhaps, the most complete view of the personality and character of the man which has yet appeared, and his many admirers and students will welcome it gladly. The chapter on President Porter's theology is contributed by Prof. George P. Fisher, and is the most interesting chapter in the book.

Those who have never heard the romantic and wonderful story of Madame de Krudener's life will do well to secure the volume entitled, "Life and Letters of Madame de Krudener," by Clarence Ford. (Macmillan & Co.) Here is the story of a marvelous conversion—a story stranger than fiction. A beautiful and disolute woman of fashion, the wife of a wealthy Russian ambassador, while gazing one day out of a window, sees one of her admirers fall dead of heart disease in the street, while raising his hat to bow to her. Stricken with terror at this sudden demonstration of the uncertainty of life, she is moved to repentance, and becomes one of the greatest Christian missionaries of her age. For fifteen years she traversed France, Germany and Switzerland, preaching with wonderful eloquence, renunciation, charity and purity. Kings and queens were among her converts, and it was due to her remarkable influence over the Emperor Alexander I. that the "Holy Alliance" of 1815 was brought about. This biography is most fascinating to any novel, and is told in a manner which sustains its interest to the very close. We heartily commend it to our readers.

Science and Economics.

"The Masses and Classes," by Henry Tuckley, is a study of the industrial state in England. In treating most of our sociological problems in this country we follow English methods and ideas, so that any review of conditions and results in the one country must be helpful to students of social problems on this side of the water. Mr. Tuckley devotes himself to facts rather than inferences, and his book is replete with information. (Cranston & Curtis.)

"Sleep and Dreams" is a scientific study of the phenomenon which we call "dreaming." The book is a translation by H. M. Jettett from the German of Dr. Scholz, and the scientific explanation seems to be that dreams are a kind of mild insanity. (Funk & Wagnalls.)

"Our Great West," by Julian Ralph, is a study of the present conditions and future possibilities of the new commonwealths and capitals in the United States. The vivid descriptions, careful statistics and thoroughly earnest and conscientious spirit of this book make it well worthy the attention of all American students of economics. (Harper & Bros.)

One might wish that the necessity for writing a book as Mr. Henry G. Sharpe's "The Art of Substituting Armies in War" (John Wiley & Sons) no longer existed, and we trust that the time is coming when this will be true. But so long as there are great standing armies, there must, of course, be at least "rumors of wars," and it is necessary that governments should consider the problem of maintaining their armed forces in the field. Mr. Sharpe does not solve the problem, but he ably discusses its factors and suggests means for arriving at a solution.

The Magazines.

Rarely does one find such uniform wealth of material for amusement and profit as is presented by the great American and English magazines for October. Glancing over these well-edited and sumptuous publications, one is tempted to query whether books will not in time become obsolete, and all one's reading be presented in summarized and condensed form, like the "previously digested" foods of the invalid dietary! The most interesting and readable article in the October magazines is Mr. W. D. Howells' "The Man of Letters as a Man of Business," in *Scribner's*. This paper is characterized by a charming frankness of utterance. The great novelist enlists to his readers not only the "secrets of the trade," but such personal secrets, also, as make one feel quite as if he had been taken into the intimate confidence of the most successful of American story-writers. The leading article in the *October Century* is a fascinating historical reminiscence from the diary of Mr. John E. Glover, entitled "Taking Napoleon to St. Helena."—*Harper's* for this month is unusually strong in fiction and

poetry.—The *Cosmopolitan* has a fine article by F. Marion Crawford on "Home, the Capital of a New Republic." A timely paper by the *Forerunner* is a discussion by Frank B. Tracy and Chas. S. Gled of the question, "Is the West Socialistic?"—*Pew*, perhaps, will be inclined to accept all the conclusions of Mr. B. O. Flower in his article, "The Coming Religion," in the *October Arena*, but for all that it is interesting reading.

A Tribute to Prof. George Prentice.

Prof. Prentice was a most welcome visitor at the home of ex-Governor Claflin in this city. In a pleasant conversation with the editor of the *HERALD* some two years ago, he spoke very appreciatively of his acquaintance with Mr. and Mrs. Claflin, and of the delightful hospitality enjoyed in their home. Mindful of this fact, we asked Mrs. Claflin to write some personal reminiscences of our deceased friend, and we are highly gratified in presenting to our readers her response in the following tender and interesting tribute:—

Some months ago Prof. George Prentice left the scene of his activities and crossed the continent in pursuit of rest and health, and for diversification from the repeated shocks which had well-nigh crushed him. He had only to cross a narrow river to find the rest which he did not anticipate so soon, but which he gained in a very few days ago— that eternal rest which remains for the people of God. Heaven must have seemed homelike to him, for his children and their mother had crossed over before him. When I first knew him his home was made glad and bright with the voices of happy children. His boys grew into useful and honorable manhood, and were early taken home. His only daughter was just blooming into useful and lovely womanhood when she was called to a higher service, where she awaits her father.

Mr. Prentice was preaching in a small church in a suburban village when I first knew his acquaintance, and I found him a valuable friend and adviser. He was always ready to respond to every call of duty among the poor and those who are not too often blessed with pastoral ministrations. I remember his faithful, Christlike attentions to an old Scotchman who lived on the outskirts of the village and who was very poor and dying of consumption. Some of the most blessed moments I ever experienced were spent by the bedside of that dying old man in company with Mr. Prentice, who watched and prayed with him day after day until he no longer needed earthly ministrations. Though he was a scholarly man and spent much time in literary pursuits, he always found time to hold prayer-meetings in the neglected neighborhood among the poor.

At that very time he was studying Italian (he had an insatiable desire for learning) with James Russell Lowell at Cambridge, and he was as true to his colors with Mr. Lowell as he was with the old Scotchman. Mr. Lowell, who was much interested in his pupil, said to him one day:—

"What is your profession?"

Mr. Prentice replied: "I am a Methodist preacher."

Mr. Lowell expressed great astonishment, and said: "Not one of those ranting, camp-meeting Methodists?"

"Yes, just that," said the preacher.

"It is hard for me to believe you," said Mr. Lowell. "Why, they are an ignorant, scattered set of people, are they not? I have always supposed them to be a very illiterate set."

Mr. Prentice spoke of their great numbers, and of some of their achievements in this and other countries, and asked Mr. Lowell if he had ever read Stevens' "History of Methodism."

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—Rev. W. J. Fyfe, who did such excellent service for a time at Bay View, is appointed to the First Church, Pierre, South Dakota.

—Bishop Taylor is spending a few weeks at his home in Alameda, Cal. He is in excellent health. He will be in this country again after the meeting of the General Missionary Committee in November.

—Rev. Dr. S. A. Keen is doing excellent work at the annual sessions of the Conference. He has just attended the Iowa, Indiana, Wisconsin and Pittsburgh Conferences, and each has had a pentecost indeed.

—Rev. F. O. Holman, of Minnesota Conference, and Miss Harriet H. Walker, of Minneapolis, were married, Oct. 4. The ceremony took place in Hennepin Avenue Church, of which Mr. Holman is pastor.

—The twenty-fifth wedding anniversary of Bishop and Mrs. C. H. Fowler occurred Oct. 8. A telegram of congratulation was forwarded from Rock River Conference, of which body Bishop Fowler was long a distinguished representative.

—Rev. P. S. Merrill has been transferred from the Pittsburgh to the Genesee Conference and stationed at Asbury Church, Rochester. He will be a member, was formerly pastor of First Church, Omaha, Neb.

—On Sunday, Oct. 8, at Nashua, N. H., there was a meeting of the three Holman brothers—Revs. J. B., Sullivan, and Calvin. Their combined ages were 223 years and their combined preaching service was 163 years. All are in comfortable health.

—Mr. George Müller, the well-known founder of the famous orphan's homes at Bristol, England, has just completed his eighty-eighth year. Mr. Müller began his ministry at Teignmouth sixty-three years ago by becoming the minister of a chapel in Bilton Street at a salary of \$275 a year.

—When the late General Armstrong was opposed in some of his wise plans for the education and Christianizing of the Indian with the declaration that it was impossible to do that race what he desired, he made the significant and prophetic answer: "Impossible! Why, the white man, the church is for, to do impossible things!"

—Rev. T. L. Guild, who, with his family, recently sailed for the "New York," has been transferred from Nebraska Conference to the Bulgaria Mission, and stationed by Bishop Vincent as editor of our publications in that country. He will be a member of the quarterly conference of Rastachuk, and his postal address will be in that city.

—The Western of Oct. 15 announces the sudden death of the widow of Bishop Clark. We are not able now to give the particulars connected with the illness and death of this eminently good and useful woman. Rev. Davis W. Clark, pastor of Union Church, Covington; Mr. Jesse R. Clark, treasurer Union Central Life Insurance Company; and Mrs. Fannie Clark Davis and Mrs. Katharine Clark Mullikin, are the surviving children.

—The Northeastern of last week contains the following painful announcement:—

"Rev. G. W. Ballou, of Upper Iowa Conference, died last week at his home in Ravenswood, Chicago, of malignant diphtheria. He had been in the hospital for several days, and was suffering from the effects of the disease. He was a devoted and useful minister, and his death is a great loss to the church."

A leading minister stationed in one of the beautiful cities of New Hampshire writes: "Please send me 100 sample copies of ZION'S HERALD to help in the work. I want the HERALD in every family. It is a weekly evangel which no Christian Methodist family can afford to be without. Let every Methodist pastor double his list."

It is often necessary that we give up the good things of this life in order to gain the best things. Happy he who makes this wise choice, this splendid investment! The trouble seems to be with many that they have little relief for the best things—community with God, joy in Jesus, peace of mind, rest of soul, fullness of love, freedom from fear and worry—and so try to content themselves with the good. But the possible comfort and satisfaction in that direction is small at the utmost. The tests for which the highest can be cultivated. It is a plain duty so to do. The outcome will be successful endeavor for their attainment.

The use of the magic lantern has become so general in England that a Methodist lantern Union has been formed for the loaning or interchange of slides for missionary, scientific, evangelistic, and other purposes. The Central says: "Those who sneer at the stereopticon and its late adaptations to religious uses have not investigated the matter thoroughly, or they would encourage its use rather than deride it."

We regret to see that the religious press is publishing quite generally the following declaration from Edward Everett Hale:—

"I have no patience with the idea that it takes six days of grinding to write a sermon. A sermon consists of a few words. Take a cup of coffee before breakfast and write about six pages—that is 650 words. In the morning I dictate to an amanuensis 1,000 words. I am intensely interested in the subject and this takes only a quarter of an hour. In the afternoon I look it over and add 300 or 400 words, and the sermon is done. In all I haven't put my hand for over two hours to paper."

The majority of ministers do not need to be advised to give less staid and careful preparation to the making of their sermons. Dr. Hale cannot safely be taken as an example in this matter. Pre-eminent in native ability, culture, and lifelong acquisitions, he may be able to prepare a sermon in this rapid fashion. We should put over against his statement the confession of Lyman Beecher that he was able to prepare only twelve good sermons in as many months.

There is pressing need that a larger number of people, both in the ministry and membership of our church, should dedicate themselves to the positive pushing of the highest type of Christian life. They should declare, with the prophet: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness shall go forth as brightness, and the salvation thereof as a lamp that burneth." The fact that some are doing it in objectionable ways, and with a bad spirit, will naturally tend to disgust many with the whole subject. There is all the more reason that the good cause should be rescued from the hands of those who are doing it harm. Such as are not fanatical, persons, hostile to the church, or in pursuit of gain from godliness, should bestir themselves and make the intensest form of goodness, if not exactly a hobby, at least a passion. Worldliness must be resisted at all points and godliness made the battle-cry.

The board of managers of the Missionary Society, on Oct. 17, elected the following representatives to the General Missionary Committee, which meets at Minneapolis, Nov. 9:—

Ministers.—Rev. Drs. J. M. Buckley, J. F. Goucher, M. D'U. Crawford, A. S. Hunt, S. P. Upham, J. R. Day, and A. K. Sanford. Laymen.—John French, Alden Spear, E. L. Dobbin, J. S. McLean, E. B. Tuttle, Charles Scott, H. K. Carroll.

Reserve.—Ministers: Homer Eaton, D. R. Lowrie, H. A. Butts. Laymen: H. W. Knight, Anderson Fowler, P. A. Welch.

—Dr. Cuyler, writing to the *Evangelist* of those who were present at the recent Mohawk Indian Conference, after declaring that "Gen. Armstrong was the greatest man I have ever known," says that among those in attendance were Miss Rose Cleveland and Mrs. McKee, the daughter of ex-President Harrison. "Grand old Bishop Whipple of Minnesota, the most apostolic character on the episcopal bench, was one of the first to alight on the hotel piazza. Tall and stooping, with long locks and a sweet, saintly

countenance, he looks like a walking benediction. Alongside of him came ex-Senator Henry L. Dawes of Massachusetts, who watched over the interests of the red man during his whole noble senatorial career. He is now seventy-seven; and he belonged to the Senate when it was a small body of large men. (It sometimes acts now as if it were a large body with some very small men.)"

—The story is told that last year Hon. John Wanamaker, then Postmaster General, met Cornelius Vanderbilt at a meeting of the Young Men's Christian Association in New York, and the two millionaires talked over church work. Mr. Vanderbilt is a great giver, having contributed to religious work during the past two years, so it is stated, no less than \$1,000,000. Mr. Wanamaker is also a very liberal giver, but he told his New York friend that he meant to try preaching during his next vacation, as he thought that the best way to do good. His plan was to hold series of meetings in small towns, as "the cities had enough preachers." Mr. Wanamaker has now tried his plan, and apparently with excellent results and much satisfaction. He went over into New Jersey "because the devil, the breweries, green goods, Jersey lightning, race tracks and policy shops" have a great hold on the sandy counties along the sea. Great crowds came to hear him, and Mr. Wanamaker felt sure that he had struck the right place. In addition to regular sermons he made temperance addresses and gave lectures to young men on such practical questions as how to make success in life.

—The *Christian Advocate* has this very appreciative notice of Rev. Dr. James Boyd Brady, the new pastor of the People's Church:—

"He has now what will be the largest Protestant audience room in New England. It will doubtless be his ambition to fill it. But those who know him best credit him with a higher ambition than this, namely, to impress those to whom he preaches with the truth of the Gospel, and to lead them to seek and to publicly avow faith in Jesus Christ. It will be the hope of his friends in Newark Conference that his success in this confessedly most difficult place in what is a most difficult time will be commensurate with the sanguine expectations of those who have promoted the transfer. One thing may be said without hesitation: Dr. Brady is not an imitator, and no one could successfully imitate him. A graduate of a theological school, he is a standing demonstration that it is impossible for an institution to reduce some men to any formula. Like many of the vehement and ardent orators of Church and State, the Irish about his person are thoroughly oxygenated by American air, and while his native instinct might incline him to shout 'Erin go Bragh,' habit and deliberate adoption would lead him to give still more energy to 'E Pluribus Unum.' He is unquestionably a man to be missed when he goes, and to be heard from when he comes."

The Men's Institute at Morgan Chapel was formally opened on Monday evening, Oct. 8. The principal address was by Dean Baile, of the School of Theology. Other addresses were made by Prof. Mitchell, Dr. D. O. Woodville, the pastor, and Miss H. J. Cooke. There was a good attendance of men and sympathetic friends. The Institute is proving a success. It is at present open on Monday and Tuesday evenings. A church in Boston hearing of the incident readily raised for him the hundred dollars needed for replacing the cabin. And so his faith was rewarded even in temporalities, over and above the rich spiritual feast which it must have brought him.

For the benefit of those of our ministers who may not understand just how to conduct a canvass for new subscribers to ZION'S HERALD, we present a plan which has been inaugurated by one of our most successful young pastors. We quote from his letter just received:—

"I have thought it wise to send you the enclosed list of names to whom I would mail a sample copy of the HERALD. This list is carefully prepared for that purpose. I already have secured enough copies of your little tract prospectus which I shall present to the churches, and in the next week I also want a quantity of subscription blanks to enclose in these envelopes. My plan is to have the sample copies reach these persons early next week from my office; then by the middle of the week to send the prospectus with my initials attached and a subscription blank; then the following Sunday morning to preach on 'Religious Reading.'"

ANNOUNCEMENT---1894.

The kindly favor accorded the editorial management of ZION'S HERALD by its regular constituency, and also by the general public, during the last five years, stimulates us in an endeavor to make it in the coming year even more satisfactory and influential.

Our Contributors.

It has been our unwavering purpose to render the corps of writers for these columns, each successive year, more and more comprehensive and attractive. A partial list of our regular and occasional contributors will perhaps show the best value of what has been received in the past from such able helpers, and what may be expected in the future.

BISHOPS: Foster, Merrill, Andrews, Warren, Hart, Nide, Walden, Malles, Vincent, J. N. Fitzgerald, Newman, Goodell, Haygood and O. P. Fitzgerald. Bishops Arnett and Tanner, of the African M. E. Church, are requested to write for the coming year on "The Work of the African M. E. Church for the Colored Race."

EDITORS: Presidents W. F. Warren, B. P. Raymond, Henry Wade Rogers, J. W. Basford, William F. McDowell, Wilbur P. Tinkfield, Merrill T. Gates, Prof. Daniel Sage, William North Rice, D. T. Westchester, C. L. Little, Olin A. Curtis, H. C. Sheldon, M. D. Buell, Principals C. F. P. Bancroft, C. C. Bragdon.

EDITORS: Drs. J. M. Buckley, W. F. Kiley, D. H. Moore, Arthur Edwards, J. E. C. Sawyer, C. W. Smith, A. J. Nast, J. P. Berry, E. E. Hoss, William Hayes Ward, W. B. Palmer, E. H. Dewar, F. R. Clark.

REPRESENTATIVE WOMEN: Frances E. Willard, Lucy Rider Meyer, Mary A. Livermore, Mary B. Claiborne, Louise Manning Hodgkins, Margaret Bottoms, Mary Lora Dickinson, Jane Bancroft Robinson, Mary Warren Ayars, with such story writers as Mary E. Bamford, Julia Goodwin Plante, Mrs. C. F. Wilder, Myra S. Lawrence, Harriet A. Cheever, Sarah Pierce Scarborough, Sally Campbell.

MICELANEOUS: Abel Stevens, Drs. M. C. Cate, Frank Leonard and Baldwin, Drs. Bartlett and J. W. Hamilton, Drs. Kynard and Spencer, Drs. Payne, Eaton and Channing, Drs. J. M. King, G. M. Steele, C. N. Grandison, William Rice, D. H. Wheeler, Merrill Hubbard, L. T. Townsend, William Butler, J. L. Whitrow, D. A. Whedon, Joseph Cook, Judge G. G. Reynolds, Sam. Frederick Douglas, Hon. John Field, Rev. Edward A. Rand.

Special Assignments.

We are able to announce some special assignments for the future. Other arrangements are being rapidly made, which will be published later.

PRESIDENT WILLIAM F. WARREN, "Methodism in the Methodist."

PRESIDENT WILBUR P. TINKFIELD, "The Master's Prayer and the Negro's Plea."

DR. J. L. WHITROW, "The Influence of the World's Fair upon Chicago."

EDITOR D. H. MOORE, "Reasons Why the Methodist Episcopal Church should Elect a Negro Bishop."

EDITOR E. E. HOSS, "Some Candid Reasons Why the Methodist Episcopal Church, South, should Direct the Entire White Work of the South."

DR. W. V. TUDOR, "Genuine Fraternity Cultivated."

DR. S. A. STEEL, "Some Vital Topics Relative to the Two Methodisms."

DR. D. H. WHEELER and Dr. F. M. NORTH, "Methodism and Social Problems."

DR. G. M. STEEL, "Fables Newhall as I Know Him."

PRINCIPAL W. B. NEWHALL will edit "Some Unpublished Writings of Fables Newhall."

REV. WILLIAM L. HAYEN will edit "Unpublished Writings of Bishop Gilbert Haven."

REV. GEORGE A. CRAWFORD, D. D., "Our Policy, Its Uses and Abuses."

REV. M. M. TAYLOR, "The People's Sunday Afternoon Service."

REV. I. H. PACKARD, "The Bible Class—Some Successful Methods."

REV. A. J. COULTAS, "Interference of the Scriptures."

REV. C. W. ROWLEY, Ph. D., "The Pastor's True Relation to the Sunday-School."

PROF. H. G. MITCHELL, "The Pentateuch Question."

AN EXPERT, who has trained a great many teachers in physical science, will furnish "Health Papers."

Methodism in the Great Cities.

Arrangements are completed for the preparation and publication of a very important series of articles under the above general caption, but specifically as follows:—

"Methodism in New York," Rev. J. M. King, D. D.; "Methodism in Philadelphia," Rev. W. Swindells, D. D.; "Methodism in Chicago," Editor S. J. HERRIN; "Methodism in Baltimore," Editor W. M. FAY; "Methodism in Washington," Rev. G. A. BROWN, D. D.; "Methodism in Nashville," Rev. D. C. KELLEY, D. D.; "Methodism in Toronto," Rev. JOHN HUNT, D. D.; "Methodism in Boston," Rev. D. H. ELA, D. D. That this series may not only be interesting, but helpful to the solution of the difficult problems of city evangelization, each contributor is requested "to tell the whole truth" under the following heads: history, growth, relative standing with other denominations, strength, and weaknesses.

Round Table Conferences.

In order to present to our readers frank and pertinent discussions upon vital topics, arrangement is made for a series of Round Table Conferences as follows:—

Sitting around the same table, Editors Clement of the Boston Transcript, ARNOLD of the Advertiser, and O'MARA of the Journal, will answer the inquiry: "How may the Religious Press be improved?" And then Editors DENNING of the Congregationalist, RONA of the Watchman, and CLARK of the Golden Rule, will tell "How the Secular Press may be improved."

"Our Boys and Girls—What Our Seminars Do for Them." The second Round Table Conference will discuss the above topic. Miss M. ANNIE WYTHE, proprietress at Wilbraham, Mass.; Mrs. AMANDA M. WILSON, proprietress at Backusport; PRESIDENTS F. G. BLAKESLEY of East Greenwich; C. W. GAL- LAGHER of Kent's Hill; and E. M. SMITH of Montpelier, will answer the question.

"Has the Third Party Advanced the Cause of Temperance?" Convened about this table, and cherishing only the purpose to advance the cause by frank and candid expression of various views, Rev. R. L. BRUCE, of St. Albans, Vt., Rev. W. S. McINTOSH, of Biddeford, Me., and Rev. W. O. Scott, of

Willimantic, Conn., will reply affirmatively; Rev. J. JAMES THURSTON, of Dover, N. H.; Rev. C. F. RICE, and Rev. GEORGE SKENE, of Cambridge, will respond in the negative.

"The Epworth League—Its Strength and Its Danger." Rev. C. S. CUMMINGS, of Augusta, Me.; Rev. H. E. POSE, of Bangor, Me.; and Rev. F. H. KALINOWSKI, of Springfield, Vt., will speak upon "Its Strength," and Rev. J. D. PICKLES, of Worcester, and Rev. J. E. YATES, of New London, Conn., and Rev. J. E. ROSS, of Concord, N. H., will speak upon "Its Danger."

"How can the Press be More Serviceable to the Pulpit, and Vice Versa?" Rev. W. W. RAMMAY, D. D., of Boston, Rev. MATT. S. HUGHES, of Portland, Me., and Rev. A. J. HUGHES, of Brattleboro, Vt., will answer the first half of the inquiry; and Ex-Gov. W. P. DILLINGHAM, of Waterbury, Vt., REV. E. O. FISK and WARREN P. ADAMS, of Boston, will tell "How the Pulpit can be More Serviceable to the Press."

"Holiness—What is It and How Attained?" Prompted only by the desire to express the truth upon this important subject, JAMES MUDON, D. D., of Clinton, Rev. JOHN KALINOWSKI, Ph. D., of Boston, Rev. ROSA HEWITT, of Woodstock, Me., Rev. S. E. QUIMBY, of Exeter, N. H., Rev. W. F. BERRY, of Waterbury, Me., and Rev. D. MALCOM, of St. Albans, Vt., will present their individual views.

"Sermon-Making." Gathered pleasantly about the Round Table the following ministers will tell how they make their sermons and how they preach them—purpose, methods, etc.: Rev. W. H. THOMAS, D. D., of Lowell; Rev. F. P. PARKIN, of Brockton; Rev. A. H. WEBB, of Montpelier, Vt.; Rev. J. M. FROST, of Bangor; Rev. THOMAS TYLER, of Lawrence; Rev. E. O. THAYER, Ph. D., of Lewiston, Me.; Rev. G. C. OSOOND, of Lowell; and Rev. C. A. LITTLEFIELD, of Springfield.

"The Six Best Books, and Why?" The last conference about the Round Table will answer the personal question: "What Six Books would you retain in your library if all the rest were to be taken, and why?" Dr. J. W. HAMILTON, of Boston, will open the discussion, to be followed by Dr. LOUIS ALBERT BARKS and Rev. C. L. GOODILL, of New York; Dr. W. N. BRODIECK, of Brookline, Rev. R. F. HOLWAY, of Salem, Rev. C. E. DAVIS, of Melrose, Rev. GEORGE W. KING, of Taunton, Rev. C. M. MELDEN, of Somerville.

Makers of New England Methodism. Methodism has never been more heroic and aggressive than in New England. The history of the denomination in the past is especially inspiring. Its list of worthies is long and memorable. It is proposed to refresh the memory of the older generation of today and inspire the younger by a series of articles under the above general title:—

Rev. D. A. WHEEDON, D. D., will reproduce for our readers "Dr. Stephen Olin." Prof. JOHN W. MERRILL, D. D., will write upon "Dr. John Demertry." Rev. W. B. CLARK, D. D., upon "Rev. George Pickering." Mrs. J. ELLEN FOSTER upon "Rev. Jonathan Horton." Rev. D. B. RANDALL, D. D., upon "Rev. George Webster." Rev. S. F. UPHAM, D. D., upon "Rev. Frederick Upham." Rev. D. S. SHERMAN, D. D., upon "Rev. Abraham D. Merrill." Rev. J. O. KNOWLES, D. D., upon "Dr. Jefferson Hasall." Rev. G. A. CRAWFORD, D. D., upon "Rev. Wm. H. Crawford." Rev. A. L. COOPER, D. D., upon "Bishop Hedding." These articles will be illustrated with a cut of each of these heroes of New England Methodism.

Magnifying the Seats of the Annual Conference Sessions. We shall publish a historical article upon each church in which the sessions of our patronizing Conferences are held, with electricity of the church edifice and of the appointee. The next session of the New Hampshire Conference will be held at Claremont, Rev. C. U. Dunning, pastor. The Vermont Conference will assemble at Bradford, Rev. L. P. Tucker, pastor. The Maine Conference will convene at Skowhegan, Rev. F. H. Morgan, pastor. The East Maine Conference meets at Houlton, Rev. H. E. Frohock, pastor. The New England Southern Conference will assemble at South St. Church, Brockton, Rev. George W. Hunt, pastor. The place of the session of the New England Conference has not yet been fixed. This is in keeping with the purpose to magnify more largely our local church interests.

Deferred Contributions in 1893. We intend to sacredly fulfill our pledges to our readers, and therefore the following contributions may be expected during the remaining months of 1893:—

In the Episcopal Series, articles from Bishop NEWMAN on his South American tour, Bishop ANDREWS on "The Discipline," Bishop MERRILL, "Sanctification—Current Views and the Right View," Bishop C. H. FOWLER, "Some Spanish American Patriarchs," Bishop JOHN F. HURST, "Columbus," Bishop J. H. VINCENT, "Christian Nurture," Bishop J. N. FITZGERALD, "Prohibition."

Rev. DR. WM. BUTLER has nearly completed the series of six articles upon the general topic of "Reminiscences of our Mission Work in India and Mexico," in which he will give important history and data to the church that have never been published.

We have in hand DR. MARK TRAFLET'S remarkable series on "The Men whom I have Heard in Congress, on the Platform, and in the Pulpit."

Two characteristic contributions from Dr. ABEL STAYNES are ready.

Dr. W. B. PALMER, editor of the St. Louis Christian Advocate, will complete his series of very interesting letters upon Africa which he is visiting; and Rev. C. L. GOODRILL's series, "In Holy Lands."

The articles so highly appreciated, entitled, "With the Minister in his Church and Work," will be continued. Arrangements are already made to present Wesley Church, Minneapolis; First Church, Memphis, Tenn., in which the next General Conference of our sister denomination will be held; and historic Centenary Church, Charleston, S. C., the largest and wealthiest colored church in Methodism.

Department Contributors. The plan of assigning departments of the paper to able specialists, inaugurated last year, will be continued:—

DR. DANIEL STEEL'S COLUMN: PROF. C. T. WINCHESTER, upon "Current Literature"; PROF. WILLIAM NORTH RICE, "Scientific Notes"; PROF. W. T. DAYTON, D. D., upon "The Theological Drift in the Old World"; and Rev. J. W. WEAKE DABORN'S "Art Papers."

Special Issues and Symposia. ZION'S HERALD under its present management inaugurated the practice of Special Numbers, such as the JOHN WESLEY, the GILBERT HAYEN, the

WILBUR FISK, and the BISHOP SIMPSON issues. Our next special issue will be upon that model Christian layman, patriot and temperance advocate, GENERAL CLINTON B. FISK. The fifth anniversary of the death of Rev. DR. BRADFORD K. PIERCE, the lamented editor of this paper, will be appropriately observed. We shall devote one number in March to the 35th anniversary of the WOMAN'S FOREIGN MISSIONARY SOCIETY. The Symposium idea has also been magnified by grouping the opinions of representative persons upon important topics. This practice will be continued, as often as seen in three months, during the coming year.

World-Wide Agitation and Progress. As in the past, we particularly charge ourselves with the responsibility of furnishing our readers immediate knowledge of all important movements relating to "Social Reform," "Applied Christianity," and kindred topics.

Lectures and Addresses. All lectures and addresses upon important current events delivered in this city will be summarized for our readers.

Epworth League. It will not be forgotten that ZION'S HERALD was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor in the future, as in the past, to magnify this important movement. REV. F. H. KNIGHT, F. N. UPHAM and M. S. KAUFMAN, R. S. DOUGLASS, ESQ., REV. I. P. CHASE, REV. W. J. YATES, MR. JOHN LEAG, Mrs. ANNIE E. SMILEY, will render the Leagues excellent service as our helpers in this department.

A Family Paper. Withal ZION'S HERALD will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the church in New England. CHAPLAIN W. O. HOLWAY'S unrivaled SUNDAY-SCHOOL NOTES, with the OUTLOOK on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, will remain under the able supervision of MISS ADELAIDE S. SKAVERNS. Youth and children will receive generous attention, and AUNT SERENA'S talks with her feminine readers will be continued.

To make ZION'S HERALD absolutely indispensable to intelligent Methodists is our highest purpose. Neither time, strength, nor reasonable expense will be spared to achieve this object. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to us a list of names furnished for trial for one month. Let the purpose be general and successful to

Put ZION'S Herald into Every Methodist Home!

New subscribers will receive the paper from the present time to 1895 for the price of one year's subscription. Have your minister send in your name at once, and pay him for the same at your leisure.

Methodist Social Union. The Methodist Social Union of Boston held its regular monthly meeting and supper in Berkeley Hall on Monday evening, Oct. 16. The attendance appeared to be unusually large, nearly every seat at the long tables being filled. The supper was delicious and well served, while the members and guests seemed to be in their happiest mood. The exercises were presided over by David Floyd, 23, of Winthrop. Seated with him at the guests' table were Mr. W. H. Beach, from the West M. E. Church, Jersey City, Rev. J. O. Knowles, D. D., pastor of the People's Church, Rev. W. N. Brodbeck, D. D., Rev. J. A. Knowles, D. D., Rev. Mr. Coote, of Sag Harbor, and Rev. T. Corwin Watkins, D. D.

The divine blessing was invoked by Dr. Brady. After supper Mr. W. A. Shaw, of Winthrop, sang a beautiful solo, entitled "Jerusalem," which elicited hearty applause. The secretary, after reading his report, presented a long list of new members who were received by a unanimous vote. A duet was sung by Mr. Shaw and Mrs. W. E. Wyman. Mrs. Wilbur Griffin, of Winthrop, presiding at the piano.

With a few well chosen words the president introduced Mr. Beach, the speaker of the evening. His theme was, "The Methodist Outlook." He began his speech by asking the question, "Can any good thing come out of Jersey?" And then, pointing to Dr. Brady, in a most dramatic way, he answered, "Yes!" After saying some very complimentary things about Dr. Brady's report, and predicting for him the largest measure of success in Boston, he launched into his subject with an earnestness that created much enthusiasm in the audience. He offered three criticisms upon the ministers, the churches, and their methods of work: 1. They were too speculative. 2. They were too sentimental. 3. They were too individualistic. He made a strong plea for the study of the Word, paying a noble tribute to the Bible and its power in advancing Christ's kingdom. He referred to a book on "How to Promote Revivals," recently published, in which the Bible was not mentioned as one of the means. He dealt severely with evangelists and spasmodic methods in promoting the cause of Christ. He modestly suggested "less boom and more brotherhood, less brag and more Bible." His address was well received, and was, in the main, helpful, although his criticism upon revival methods might be called, by the most successful pastors, a little severe. At the close of his address he was given a hearty vote of thanks.

T. C. W.

BOSTON METHODIST PREACHERS' MEETING.—A Joint Memorial Service commemorative of our late brethren, Rev. E. F. King and Dr. George Prentiss, will be the order of the day next Monday, Oct. 30, at 11 a. m., in Wesleyan Hall. Appropriate resolutions will be presented, and several ministers will present tributes of respect and affection in brief addresses. All are invited.

FREDERICK N. UPHAM, Sec'y.

The Conferences.

[See also Page 7.]

NEW ENGLAND CONFERENCE.

People's Church.—Rev. Dr. James Boyd Brady was greeted with increasingly large audiences upon his second Sunday at the People's Church. His sermons are highly commended for their thoughtfulness and spiritual power.

First Church, Temple Street.—A large audience gathered at this church on Sunday morning to listen to Dr. Banks' tribute to Lucy Stone. He spoke critically, appreciatively and sympathetically of the life and work of that remarkable woman. Dr. Parkhurst, of ZION'S HERALD, was present and assisted in the services.

Boston, Tremont St.—A very successful harvest festival was held on Sunday evening last.

Boston, Forest Hills.—This growing section of the city has no religious service of any kind. Last Sunday afternoon the pastor of the church at Roslindale preached in Columbus Hall to a large congregation. The prospect for the continuance of regular services is most encouraging.

Salem.—The pastor, Rev. I. A. Mosler, is working heroically here. The depression in business makes the mills run only every other week, thereby causing much hardship. The church is blessed with an active company of young people. Rev. M. C. Boole spent Sunday, Oct. 22, with the pastor, aiding him in every way.

Oxford.—Rev. H. T. Tunncliffe, pastor, writes gratefully of the recent surprise given to him and his wife by the ladies of the church. A large company of townspeople were in attendance as well as church members. Gifts were presented that will cheer the paragon home for many months. The pastor is meeting with success in raising funds for renovating the church building.

Westboro.—Rev. C. H. Hanford, of Allston, exchanged with the pastor, Rev. Garrett Beekman, last Sunday. In the evening he lectured upon "Peculiarities of Methodism."

Wilton.—The pastor, Rev. C. W. Wilder, with a number of his people, intend holding prayer-meetings in Quincy Centre.

North Boston District. **Marblehead, First Church.**—It has been finally decided that the next session of the New England Conference is to be held with this church next April.

Somerville, Broadway.—The revival services under the leadership of Evangelist Weber are progressing with power. Great audiences attend every meeting. The spiritual harvest is great.

Lynn District. **East Boston, Scituate St.**—Dr. S. A. Keen is assisting the pastor, Rev. W. L. Haven, in special meetings. They are of great power. The Spirit is being richly outpoured. Dr. Keen remains all this week. Meetings are held at 3 and 7.30 p. m.

Marblehead.—Rev. I. T. Johnson, evangelist, has been helping Rev. W. A. Thurston in revival services. Good results have followed. The pastor soon begins the third year of special Sunday afternoon meetings in Lyceum Hall.

Olivedale.—This church within and without is being blessed. Improvements in their edifice, thereby making the appliances for successful work more effective, have been completed because of the quickened spiritual life in many of the members. Rev. G. S. Palmer, pastor.

Winthrop.—This church celebrated its 75th anniversary on Sunday and Monday last. Rev. Daniel Fillmore preached the first Methodist sermon in the town, Jan. 18, 1817. In April, 1818, the church was organized. Meetings were held for some time in a school house. The desk used by preacher and teacher was shown in the church at the anniversary. It was an object of special interest because young Gilbert Haven in 1844 sat at it and taught the village school. John Merrill was the first pastor appointed by the New England Conference, and he served in 1857-58. Preachers since appointed were as follows: John S. Day, 1859-60; Howard C. Durham, 1861; William P. Blackmer, 1862-63; Porter M. Vinton, 1864-65; Mosley Dwight, 1866-67; John N. Short and E. P. King, students in Boston University, the latter past of 1867 and in 1868; Charles S. Nutter, 1869-70; W. M. Richardson, 1871-72; D. C. Merrill, 1873; Walter Wilkie, 1874; D. E. Allen, 1875; J. D. Pickles, 1877-79; W. A. Nottage, 1880-81; D. C. Miles, 1882-83; S. C. Cary, 1884-86; C. M. Hall, 1887-89; C. T. Johnson, 1890-90; W. C. Townsend, the present pastor, was appointed in 1891. The services on Sunday were well attended and full of interest. At the morning service Rev. Daniel Steele, D. D., of Boston University, delivered the sermon, taking for his theme: "Jesus Christ No Possessive." Special music was rendered, and appropriate services were observed in the Sabbath-school, and also at the Epworth League meeting in the evening. At the close of the latter service Rev. W. C. Townsend, the pastor of the church, delivered an historical sermon.

On Monday the regular session of the Boston Preachers' Meeting was held with this church. Rev. Geo. A. Pannoy read an earnest and thoughtful paper on "The Sensitiveness of the Holy Spirit." Dr. Bates spoke forcefully concerning "Necessities in Spiritual Lives." The afternoon and evening services were well attended, and the Epworth League met in the afternoon, and Rev. Porter M. Vinton, a former pastor, preached at night.

Springfield District. **Oneida.**—This church, under the leadership of the pastor, Rev. J. A. Day, has engaged in some special services with profit to all the people. Day has been assisted by several of the preachers on the district and admirably supported by the church.

Trinity, Springfield.—A good, wholesome revival spirit is resting upon the church. Rev. H. S. Tuckley, who is untiring in all his labors for the church, is already seeing the

(Continued on Page 8.)

Church Register.

HERALD CALENDAR. Epworth League Conven., at Willimantic, Oct. 27. Dedication of Lakeside, Lynn, M. E. Oct. 29. Lewiston Dis. Min. Ass., Brunswick, Oct. 30-Nov. 1. Bangor Dis. Min. Ass., at 1st Church, Oct. 30-Nov. 1. Bangor.

St. John's Dis. Preachers' Meeting, at Harwick, Oct. 31-Nov. 1. St. Albans Dis. Preachers' Meeting, at Waterbury Centre, Vt., Nov. 6-8. Convention of Christian Workers, at Atlanta, Ga., Nov. 9-15. Annual Convention New Bedford Dis. Epworth League, at 1st Ch., Taunton, Nov.

NOTICE.—Any church having labors by the Epworth Hymnal No. 2, and wishing to dispose of 10 or more at reduced rates, please write Rev. J. N. Grisland, Holliston, Mass., at once.

THE NORTH BOSTON DISTRICT MEETING. The church will be dedicated Oct. 29, at 4 p. m. Sermon by Rev. J. O. Knowles, D. D. Music by the Maple Street Lyceum choir. This Society starts under the most favorable conditions, and bids fair to be a worthy addition to Lynn Methodism.

Money Letters. From Oct. 16 to 23: N. C. Alger, Wm. Butler, Mrs. E. A. Barrett, E. C. Clemens, T. Carter, Mrs. M. J. Covell, J. H. Coleman, J. E. Duxbury, G. W. Dugan, New England Denominational, and Miss H. J. Cooke, Epworth League Settlement, 24 Hull St., Boston, late of Midway Mission, London.

Secretaries of Leagues please send names from their Leagues who will want entertainment to Mrs. M. L. RICKWELL, Taunton, Mass., as early as possible.

W. F. M. S.—LEWISTON DISTRICT CONVENTION. at Mechanics Falls, Oct. 29. Papers will be read on "China," by Mrs. M. G. Prince; "Contracts," by Miss Dodge; "Systematic Giving," by Miss Mary Perkins; one by Miss Alice M. Douglas; a poem by Miss Filla F. Butler. In the evening, missionary addresses will be delivered by several speakers.

MAINE CONFERENCE ROLL OF HONOR.

Rank H's R's R's CHARGE. Per capita

41 21 29 1 Farmington, 22.52

4 2 3 2 Portland, Chestnut St., 2.86

1 3 1 3 Hallowell, 2.76

82 11 4 4 Portland, Pine St., 2.70

5 13 22 5 Woodford, etc., 2.52

2 1 2 6 Kent's Hill, etc., 2.49

89 35 1 7 Bridgton, etc., 2.27

85 57 8 Fairbairn, etc., 2.00

16 24 8 Bowdoinham, 2.00

13 16 9 10 Madison, 1.97

6 26 11 South Berwick, 1.85

7 6 11 Portland, Congress St., 1.82

20 28 17 13 Berwick, 1.97

18 12 11 14 Brunswick, 1.78

7 15 31 15 Augusta, 1.73

7 27 11 14 Bath, Heaton St., 1.73

25 34 32 17 Kennebunk, etc., 1.61

3 5 18 Portland, Island Ch., 1.62

12 6 7 19 Brunswick, 1.22

Part Part 62 19 20 Orr's Island, 1.50

22 32 15 20 Bath, Wesley Ch., 1.50

15 40 18 22 Lewiston, Park St., 1.44

17 20 18 23 Kittery, 21 Ch., 1.42

56 49 19 24 Mechanics Falls, 1.40

19 17 27 28 Winthrop, 1.37

Part Part 62 23 28 Gorham, N. H., 1.37

9 13 37 York, 1.37

61 10 28 South Portland, 1.34

11 25 30 29 N. Conway, etc., 1.29

17 20 30 30 Kittery, West End, etc., 1.29

The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.

"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

TODAY'S DEFEAT IS TOMORROW'S FAILURE.

If the day's brief pain and passing care
Have seemed too much and hard to bear;
If under its trial press and smart
Thou hast felt in temper and lost in heart;
If the undimmed, joyous sun
Has shined too brightly on thy soul;
As it shined to thee with trouble and sorrow,
How shalt thou face the harder tomorrow?

If the things familiar seem too so,
How shalt thou deal with an unknown foe?
If conquered by every passing day,
How shalt thou stand the day of need?
To stand and shiver on the brink
Of each recurrent task, and shrink,
Will never harden thee to abide
The waves of the turbulent Jordan tide.

Never a river but brims and fills
By the aid of numberless slender rills;
Never a strength but has grown and fed
With the force of a weakness quenched;
Never a day but is ruled and shaped
By the power of a yesterday escaped;
And never a human soul that grew
By a single resolve to its stature true.

Winter makes ready for the spring
By months of struggle and suffering;
And the victory won from mortal strife
Strengthens the fibre and pulse of life.
How if the earth, in its chill despair,
Felt that the light were too hard to bear?
Where were the bloom and the vintage then?
Where were the harvest for hungering men?

So, if the now seem cruel and hard,
Endure it with thoughts of the afterward;
And be sure that each task that is clearly set
Is to trace the steps of a harder yet.
Train the stout muscles of thy will
In the daily grapple with duty;
Till, strong to wrestle and firm to abide,
Thou shalt smile at the turbulent Jordan tide.

—SUSAN COOLIDGE, in S. S. Times.

THOUGHTS FOR THE THOUGHTFUL.

My blind eyes cannot see
What is so plain to thee;
Lord, make it plain to me!

—Anna B. Warner.

The child of God is assured that all things work together for good; in this is plainly included the pledge that chastisements and afflictions shall eventually prove a blessing.

—J. W. Alexander.

You may sometimes see in a garden two flowers side by side, one of which opens its petals as the sun goes down, and the other at the same time closes them, to open them again after sunrise. The one has sympathy with the shade of evening, the other with the brightness of noonday. So there are some friends to whom we more naturally turn for sympathy in joy, and others to whom we feel we can go in sorrow. But we must not say that the former are unfeeling and the others morbid. The flowers referred to were so created by God, and the different dispositions of men were also His gift. "There are diversities of operations, but the same Lord."

—N. Y. Observer.

Be still, O heart! Why fear and tremble?
What harm, in mighty hosts assemble,
Fear not, for God is on thy side.

Be still, O heart! The Lord of Glory
Was once a man acquainted with grief.
He bends to hear—tell all thy story—
He loves, He cares, He'll send relief.

Be still, O heart! Cease fretting, fretting
About the future, all unknown;
Be still, O heart! Master is forgetting
About this own—His purchased one.

Be still, O heart! Thy King will send thee
The clouds of sunshine as a host;
His own right hand shall ever defend thee,
Thou trust His love, and know His rest.

—JEAN H. WATSON, in The Christian.

One day I was climbing the mountain of the Alpine Range, near the boundary-line between France and Switzerland. By and by we came upon snow and ice, and all the usual attendants in the train of winter; but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said to myself: "How is this? Down yonder are ice and snow; up here are these exquisite flowers." The secret of the matter was, that this part of the mountain had a southern aspect, and faced the sun, while the other was turned. Even so it is with ourselves. When our hearts are turned towards Him who is the fountain of love and of marvelous spiritual beauty, we bring forth the fruit and flowers of Christian character, and show the world what a blessed and beautiful thing it is to be a disciple of Christ. It is when our affections and thoughts are turned from Him that the grace which would otherwise abound in us languish and die.

—Christian Commonwealth.

There is a legend of a monk who was at his devotions, to whom was granted a blessed vision of the Master:

"Then amid his exaltation,
Loud the convent bell appalling,
From its lofty bell tower,
Rang through court and corridor
With persistent iteration
He had never heard before."

It was the hour when the blind and halt and lame, and all the beggars of the street, came to receive their dole of food, and this monk, now on his knees before the vision, was almoner that day. Should he go, or should he stay? Then a voice came,

"Do thy duty; that is best;
Leave unto thy Lord the rest."

So he arose and hastened away, did his service among the poor, and came again to find the vision standing where he had left it.

"Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
Hast thou stayed, I must have fled."

There is a lesson in this "Legend Beautiful" for us. The ecstasy of communion must never detain us from life's common task-work. We cannot keep the rapture of devotion if we neglect the duty of service. Worship is meant to fit us for better work, never to make us less ready for any task.

—J. E. Miller, D. D.

In Christ we have found the ideal, found Him for whom the world is looking. Does the soldier want an inspiration to courage? He will not find a nobler inspiration than in the life of Him who laid down His life for those who hated and despised Him. Does the mother want an inspiration to patience? She will not find a nobler inspiration than in Him who was led like a sheep to the slaughter and was dumb. Does the busy man want an

incentive to industry? He will not find a nobler inspiration to it than in the life of Him who crowded into three short years a work such as the world has never seen before or since in its immediate service and in its final fruitfulness. Does the sufferer want an ideal of divine suffering? He will find it nowhere in history as in the story of the Passion Week. Do you want to know what friendship means? Read the way in which Jesus Christ treated Judas Iscariot. This man of Nazareth marches at the head of the human race, and there is a long, long gap yet between the foremost of us and the One who leads the way. We have found Him for whom our ideals are reaching out; we have found Him who is the pattern of our life; we have found Him who can say—the only man in all the world who can say—Follow Me.—Lyman Abbott, D. D.

THANK-OFFERINGS.

SALLY CAMPBELL.

BLANCHE HEPBURN came into the sitting-room, where her aunt, Miss Sarah Hepburn, was sewing up sheets on the machine with the speed and precision which had never ceased to be a wonder to her niece. She did not pause nor look up when the girl entered, but went steadily on to the end of the seam.

"I don't pat my work," she was wont to say, "like other women. When I work, I work; and when I stop, I stop. It saves a great deal of good time."

Blanche waited until the time came to cut the thread, then she hastened to take advantage of the lull.

"Aunt Sarah, I have just been to the missionary meeting, and the ladies sent you this."

"What is it, pray?" asked Miss Hepburn, severely, looking askance at the little blue envelope lying on the machine before her, bearing the printed text: "It is a good thing to give thanks unto the Lord."

"Why, next month," Blanche explained, "they are to have a special praise service, when everybody is asked to make a special offering—thank-offering, you know. Each person must put whatever she wishes, or can afford, into the envelope, and then write outside, below this verse, something that she feels particularly thankful for. They gave various examples of what people have put on at other places: 'For increased prosperity,' 'For safety from accident,' 'For my friends.' We've read all about it in the papers, don't you remember?"

"Humph!" said Aunt Sarah. "What new-fangled notions are they going to take up with next? Why can't folks give what they ought to give without all this coaxing and coddling and twisting the plain idea first this way and then that way, in hopes to get a new light on it that will catch somebody's eye? I don't believe in it. And I don't believe in offering the Lord fifty cents, or a dollar, or a hundred dollars, to pay Him up for one blessing picked out from among the many that He's sending on us every day. I don't see any meaning in those things. And, above all, I dislike parading your thankfulness before the town, as if it was a dress trimming or a flower in your bonnet—something for the neighbors to look at."

"Nobody will know who gives the money. There are no names to be written on the envelopes."

But the whirl of the machine had begun again, and Blanche did not know whether or not she had been heard. She went upstairs to her room to take off her things, and then sat down in a low chair by the window, with her own blue envelope laid on the sill beside her for consideration. But she was tired, poor young thing, and disheartened; there was a heavy shadow in the eyes that presently wandered away from the good old Bible words out over the fields and meadows.

"I suppose," she was thinking, "that this is what is called a Christian household. And what jarring, angular, unlovely times we have in it! There must be plenty of un-Christian homes that are ever so much sunnier and healthier and happier to live in, where everybody takes love and sympathy for granted, and enjoys them without a question. What bliss it must be! Aunt Sarah is a good woman; I try to be good. So our great interests are the same, and each is the only relative that the other has in the world. But her heart and mine are just about as near together as the east is to the west."

Blanche sighed and glanced again at the envelope.

"I knew she would have some fault to find. She always does. No way is ever good but her way. I agree with her that there ought to be lots more giving in the church purely for giving's sake; but, in the first place, what is this but that? I wish our Christianity could be of more comfort to us. I suppose, though, things would be much worse if we hadn't any; I suppose, if it were not for it, we should be trying to scratch each other's eyes out every second day. As it is, we keep the peace. The lion and the lamb lie down together, but we'd so much rather not. And I don't believe the Bible meant it to be done in just that way. Aunt Sarah and I are so unlike in everything, in religion among the rest. Here seems to me so forbidding; I always think of it as a religion that prohibits, and nothing else. I wonder whether she was ever really fond of any living being. They say everybody has a warm spot in their heart somewhere. Aunt Sarah must have, then. I wish I could find it. I believe people think there's a warm place around the Pole. The trouble is, you freeze before you get to it."

Another deep sigh, and then a smile with more than a touch of bitterness in it.

"But if the grates on me, what effect must I have on her? I tremble to think what her opinion must be. Oh, dear! Providence knows best, of course; but it would be so nice if we could have been set in families where we matched better. I can't imagine Aunt Sarah and me ever doing more than tolerate each other—and I am afraid maybe that is too strong a word."

The rumble of the machine in the room below had stopped, the light of the sunset streamed over the floor, and rested in golden bars on the wall; it was a peaceful, quiet hour. Blanche felt its influence, and presently bowed her head for a moment on the window-ledge.

Perhaps if the unspoken prayer had been translated into words it would have run something like this: "Lord, let us two people love one another—somehow. But I'm sure I don't see how we can." Not more faith than a grain of mustard-seed; but

there is a royal promise for even so much.

Before the week was out, something happened in the Hepburn establishment, quite unprecedented in all Blanche's knowledge of it. Miss Hepburn fell ill. She had been all during the day; at night she became worse, and by midnight even Blanche's inexperienced eyes saw that something ought to be done. The rain was pouring in torrents, the wind swept through the trees in gusts that were growing more frequent and more violent all the time. It was a wretched night. As Blanche peered out into it, her heart failed her.

"Oh! I'd give anything if Patrick were only here! To think of his being away tonight of all nights! Somebody ought to go for the doctor. If Martha went, she would be stiff with the rheumatism for a month. And how can I go all alone? It's so far, and so dark; I'm afraid. What shall we do?"

She waited, undecided, a few moments longer. Then she ran softly upstairs, and beckoned Martha away from her aunt's side, out into the hall.

"Martha, I'm going for the doctor. Hush! don't talk. It has to be. You couldn't possibly go, it might kill you, and somebody must. We should never forgive ourselves if anything happened to Aunt Sarah, you know."

"Going out in such a storm as this?" said Martha, in an aghast whisper. "A girl like you, by herself, at this time of night!"

"Oh, I don't mind the storm! I'd rather it would storm, maybe I won't meet anybody then. But if I were going to meet every man, woman and child in the country-side, I'd still have to go all the same."

Martha was so much impressed by this resolution that she made no further objection, and presently a very faint-hearted heroine sallied out into the gloom. The town was a mile off. The road was deep in mud and gullies and rough with stones; she stumbled at every few steps, and actually fell more than once. Worse than all, through the darkness she imagined that she saw still darker figures lurking behind trees, and that she heard whispers and queer sounds from close at hand, which filled her with a creeping terror. Many and many a time in the nights that came after, Blanche dreamed of that walk, and woke up with a start to realize that she was safe at home in her quiet bed.

But at last, shivering with fright and the chill of the night wind, she reached the doctor's house, and, as quickly as possible, he drove her home with him in his buggy. Miss Hepburn was very ill. For days she lay in helpless weakness, or flushed and wild with the excitement of fever; and during all the time it was Blanche's hand that held the glass to her lips and that smoothed her pillow, and Blanche's voice that quieted her restlessness or soothed her weariness, as nobody's else could—Blanche's voice, with a wonderful new gentleness in it, which her aunt had never heard there before. It was a strange experience for them both; strange for the strong, capable woman to find herself as dependent as a baby on the girl whom, in her heart of hearts, she had often condemned as "shallow" and "softy," and who now tended her with a skill and strength and patience which never tired. And it was strange for Blanche to feel that dependence, and the sense of tender care and guardianship which responded to it in her own heart.

"Well, Miss Hepburn," said Dr. Seelye, when at last she was able to sit up again, "no doubt I am a very fine physician—I shouldn't like to see any one so wrong-headed as to question it; but the chief honor of this case lies with your niece here; her nursing did more for you than my drugs."

Aunt Sarah smiled contentedly over at Blanche.

"It is not every girl, I can tell you," the doctor went on, "who would have ventured out alone, at one o'clock in the morning, to walk a mile through the worst storm we have had this summer."

"What's this?" interposed Miss Hepburn, in a startled tone.

The doctor explained, with a graphic eloquence and detail at which Blanche laughed and protested in vain. Aunt Sarah did not laugh. There was only one force in the universe (barring sin) before which this stout-minded elderly lady quailed, and that force was the Dark. She said very little until the doctor went, then she turned at once on her niece.

"You are a brave girl, Blanche. I could never have done it, even at my age."

"Not brave enough, I'm afraid," returned Blanche, "to suffer day after day for weeks, and always be as unexpecting, and uncomplaining, and unselfish, as somebody I know."

"You have been a very faithful nurse. I believe what the doctor says is true. I thought it was before he said a word. I believe I owe my life to you, and"—she hesitated a little—"and I am glad of the debt."

"And what about my big debt? Haven't you taken care of me for years, and wouldn't it be queer if I didn't take the best care of you I could, when I had a chance for a little while?"

"It is a good thing to know what you want," said Miss Hepburn. "I have found out at last what it is that I have been lacking all my life long. I want faith—not faith in God, but faith in man, made after the image of God. I think I shall believe more in my brothers and sisters after this."

"And it is a good thing to get what you want," said Blanche, "as I have; adding to herself the explanation: 'I wanted love, and I've got it.'"

Then she rose up, crossed the room to her aunt's chair, and kissed her, and all things were made new in the Hepburn household.

When, after the praise-meeting was over, the treasurer of the Missionary Society was turning over the envelopes in the basket, she came upon two at the bottom of the pile. The first she hardly glanced at; it was quite commonplace, its inscription being very much like that of a great many others:

"For the recovered health of one dear to me."

How was the good lady to know that it was not a whit more commonplace than its neighbor, which struck her as decidedly odd, with its two words, written in a prim, old-fashioned hand:

"For sickness."

LUCY STONE.

MRS. LUCY STONE BLACKWELL died at her home at Pope's Hill, Dorchester, Oct. 18. Her death was not unexpected. For forty-eight hours she had been gradually sinking, and she expired without a struggle. Around her bed were gathered her immediate family. Her husband and one child, Alice Stone Blackwell, survive her.

She was born in West Brookfield, August 13, 1818, and was the eighth of nine children of Francis Stone and Hannah Matthews. She determined early to go through college. Her father expressed his disapproval, but as she earned the money by picking berries and chestnuts she spent it for books. She taught school when younger than most girls undertook that occupation. She did not earn money enough to enter Oberlin College, the only institution open to women, until she was twenty-five years of age. Crossing Lake Erie from Buffalo to Cleveland, she could not afford a stateroom, but slept on deck on a pile of grain sacks, among horses and freight, with

charm for me until my personal faith so unites me to Him that I become sweetly conscious of having risen with Christ.

1. From the death of sin. What a terrible truth! Sin kills the soul—cuts it off from God. How glorious the opposite truth! Christ makes the soul alive, and imparts to it ability to form a loving union with the Father, whose favor is bliss supreme. Sin thrusts us down into the grave's corruption. Christ lifts us up into resurrection glory. Have you risen with Him?

2. To the life of holiness. What could be more desirable for every young Christian than this? What is there in this world—in any world—so supremely beautiful and lovely as a godly life, clean, pure, holy? Sometimes holiness is presented to us by earnest friends in a repulsive way, and we are in danger of misunderstanding its real character. It really means wholeness—spiritual health, completeness, symmetry, the perfection of soul-beauty. Let us have it!

3. For the life everlasting. How we long to live on and on forever! There is only one way. Walk close to Christ in His risen life with all its omnipotent energy. Heaven has its attractions. So charmed should we be by them, that earthly temptations would have little influence over us. Let personal holiness be esteemed by us as the highest privilege.

EVL-THOUGHTS.

1. Wide difference is there between the perfumed hyacinth and the little vegetable ball from which it springs; but wider still the difference between the rich blossom of holiness and the faith seed that gave it root.

2. In spotless purity the Easter lily gives itself to delight our eyes, fulfilling its mission in a round of perfection. Thus exquisitely charming may a life become that is risen with Christ to the shining summit of personal privilege.

Nov. 12—"Giving with Prayer and Love."

TEXT.—"It is more blessed to give than to receive."—Acts 20:35.

TOPICS.—The Christian Obligation of Giving. 1 John 3:17; Matt. 10:8. The Joy of Giving. 2 Cor. 9:7; 2 Chron. 29:27. The Reward of Giving. Matt. 23:34-40; 10:42.

SPECIAL SUBJECT.—"The Duty and Privilege of Systematic Giving."

HOME READINGS.—2 Cor. 8:1-12. 2 Cor. 9:1-11. Exod. 36:1-7. Deut. 16:19-21. Prov. 11:24-26. 1 Cor. 16:1 & 1 Tim. 6:18-19.

It is related of John Wesley that when he rendered any one a service or bestowed a gift he would lift his hat as if he himself were the favored one. There is profound philosophy in such a spirit. How barren would this life be if there were no opportunities of performing unselfish deeds! Life's richest luxury is realized not as recipient, but as almoner. Many of us miss the blessing of beneficence by giving from a sense of duty. Not only should we give with loving hearts, but should accompany our gifts with loving prayers. Never was there more of generous and beautiful giving than there is today. Vast sums, reaching into millions of dollars, by the wealthy are nobly devoted to promoting educational, benevolent and religious institutions; and multitudes, out of their poverty, like the widow with her two mites, are finding it "more blessed to give than to receive."

1. The Christian obligation of giving. It is based upon the intimate relation we sustain to all human beings, and upon the fact that we have received all that we enjoy. It would be stingy, miserly, mean, to always accept favors and never bestow them. Ingratitude is a hard, stony trait. "Freely ye have received, freely give," is a law that commands itself to every grateful soul. We are not our own. We are only stewards of the manifold mercies of God.

2. The joy of giving. This grows out of the spirit we cherish. Give grudgingly, with a sigh, and you are unhappy. Let the sense of obligation be lost in the sense of privilege, and joy is the result. "God loveth a cheerful giver." Look in your Greek Testament for the word translated "cheerful." You will find it *Alaiaron*. It is the *Alaiaron*, wholehearted, hearty, joyous giver that God truly loves. Why not so give as to enjoy the act?

3. The reward of giving. It lies in the deep satisfaction of blessing others. Said a physician: "The expression of gratitude in the face of one whose health I have restored is worth more to me than the financial remuneration." Right giving is rewarded in seeing the world made better by our gifts. They can purchase Bibles, support Christian workers, win souls, and help to people heaven. The greatest reward is Christ's approving word: "Ye have done it unto Me," when you have given to My needy ones.

CRACKED NUTS.

1. Haphazard giving is like haphazard anything else. It may amount to a little something in time, but at best it will prove only a dried, shriveled-up nut when the nut is cracked.

2. Give as we may chance to feel like it, is of a similar nature. The impulse may prompt action when the purse is full, and then we may give to excess. But too often the "feel like it" comes when the purse is empty. Seldom does this nut yield more than half of a good nut.

3. Systematic giving. This is it that yields the large, rich, savory nut. This method universally adopted by Christians would fill church treasuries to overflowing. A penny dropped into the mite box each day, the dimes placed in the envelope every week, the titling dollars laid aside from the monthly income—these will speed salvation to the ends of the earth and open heaven's windows upon the race.

Nov. 19—"Christlikeness."

TEXT.—"Be ye followers of Christ, as dear children."—Eph. 5:1.

TOPICS.—In Mind. Matt. 22:38; Rom. 7:25; 12:2. In Word. 1 John 2:14; John 6:68. In Deeds. Acts 9:36; Col. 3:17.

SPECIAL SUBJECT.—"The Child Can Be Christlike."

HOME READINGS.—Eph. 4:20-32; James 3:1-13. Col. 2:1-9. Rom. 6:1-11. Gal. 5:16-25. 1 Peter 1:13-25. 1 Peter 2:19-25.

The tenderest expressions of true affection are found in God's Word. How fondly He loves His "dear children," in whom is all His delight! They are His by natural birth, but voluntary sin has made them "aliens." Then through the "new birth" they are "adopted," restored, lifted out of condemnation and poverty into royalty and heirship. Thus is begun a transformation which ultimately in perfect likeness to Christ. What must it mean to rise and expand and develop into a character that bears close resemblance to the greatest, fairest, noblest of all Beings!

1. In mind. That is, in the affectional nature as well as in the intellectual and volitional. To become Christlike in mind is to fulfill the first great commandment. A little poem by Leigh Hunt develops this idea beautifully. It pictures an Eastern rabbi as yearning to love God with all his mind and having the assurance that he succeeded. One night in a dream an angel stood before him with the roll of life. This he diligently searched for his own name, only to be disappointed. As the angel was about to depart, the rabbi looked up at him in dismay and begged to have his name entered simply as one who loved his fellow-men. The next night this angel appeared again with the roll.

"And lo! Ben Adhem's name led all the rest." Would we be Christlike in mind? Then must we love our fellow-beings even as Christ loved us.

2. In words. The sins of the tongue are peculiarly displeasing to God. "If any man offend not in

word," says St. James, "the same is a perfect man." Words reveal the inner moods and emotions—the actual, essential self. When the mind is Christlike, the words will be pure, honest, truthful and tenderly sympathetic. Words may be daggers to wound sensitive souls, or balm of life to heal broken hearts. "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

3. In deeds. The healthy child is a veritable bundle of activity. He grows up to manhood with a desire to achieve. In the very doing he finds satisfaction. Conduct has been termed three-fourths of life. All human laws as well as divine ones aim at the regulation of conduct. It is conceded that governments should make it difficult for men to do wrong and easy to do right. Not those who think well and speak finely, but those who do the will of God, are the ones who become Christlike. "By their fruits ye shall know them."

Tests.

Is your life daily growing more Christlike? This is the keenest test of Christian progress.

1. Is it becoming easier to forgive an injury?

2. Is evil-speaking more distasteful and kindly speech more congenial?

3. Are you finding more joy in self-denial for others?

4. Do you discover an increasingly unselfish spirit within?

5. Do you yearn as Christ does for the salvation of souls?

6. Are you hourly striving to do just what He would like to have you do?

Yes? Then you are continually being changed into His image and likeness. Let Him carry on His blessed work unto completion.

Nov. 26—"Making Home Bright and Beautiful."

TEXT.—"Peace be to this house."—Luke 10:5.

TOPICS.—Christ an Abiding Guest. John 14:23; 1 John 2:24. Forbearing and Forgiving One Another. Eph. 4:32; Col. 3:13. Loving Words for Each Other. Rom. 12:10; Gal. 5:14.

SPECIAL SUBJECT.—"Thanksgiving and Thankfulness."

HOME READINGS.—Col. 3:12-17. Col. 3:12-15. 1 John 2:10-17. Eph. 5:1-2. Jer. 33:10-12. 1 Tim. 2:1-16.

"Home is the resort
Of love, of joy, of peace and plenty; where,
Supporting and supported, polished friends
And dear relatives mingle into bliss."

As individuals we are but parts of a whole. God creates the race in unity, and then puts us together again in groups. With every marriage ceremony arise the factors of a new home—a republic within a republic; a world within a world. When a Lacedaemonian desired Lycurgus to found a democracy in the city, "Go you, friend," he replied, "and make the experiment first in your own home." A man's fireside constitutes his limitations. Home-life overarches all other life, and it undergirds all foundations. How necessary, then, that it should be constructed upon the right basis! To this end let us welcome,—

1. Christ as an abiding guest. An endless variety of little things have to be done in the home, and occasionally most momentous questions arise for solution. For the best adjustment of these a power and skill beyond our own are required. Hence the demand for Christ as an abiding friend. His presence can brighten dark experiences and beautify ugly dispositions.

2. Forbearing and forgiving one another. The way to domestic harmony lies over small stepping-stones. Slight circumstances may be stumbling-blocks. How important to consult each other's peculiarities and be considerate of each other's tempers! Let us forbear with love and forgive with a generous spirit.

3. Loving words for each other. "Fair words gladden as much a heart." As we are social beings and the mask of restraint is left at the door-sill, how spontaneous and natural the conversation by the warm hearth's glow! Here it is that loving words gladden and sparkle in loving outburst. Here the old, yet ever new, "I love you," seems in as perfect keeping as does the fragrance to the rose. Hold them not back. Speak to them ere it is too late and you regret such neglect over the pale form of the loved and lost. These words of affection lighten toil, sweeten rest, and beautifully enrich all life.

DOMESTIC PARABLES.

1. Christly home love is heavenly atmosphere.

2. Kindly consideration rounds all corners, softens all lights, and exquisitely colors all deeds.

3. Family life should be lived on the summit of Mt. Cheerfulness, where the dawn breaks earliest and the sun lingers longest.

4. Thanksgiving should be its matin song, and thanksgiving its oratorio of praise.

RITS OF FUN.

—Enamored Youth: "May I hope to find a plee in your heart?"

—Lafayette (Au de réde): "If you bustle. There are chry in the house waiting to be ad."

—Net: "What makes Grimes shaped so like a corker?"

—Dot: "His wife's constant twisting him around her little finger."

—Mrs. B.: "Dear me! What lovely dress this girl has!"

—Agd: "Madam, those are not the closets; they are the bed rooms."

—Wats: "What induced you to call your dog 'Tree'?"

—Pats: "Because he stays in the house all night and never enters a room. All his bark is on the outside."

THE JUNIOR LEAGUE.

MRS. ANNIE R. SMILEY,
Superintendent Junior League.

INTRODUCTORY WORDS.

THE recent First General District Convention at Plymouth there came a gap in the program. The time appointed for the "Report of President of Junior League," came, but that voice, full of hope and enthusiasm, for which we had listened, was silent; and no other voice could seem to fill the vacant place.

It was only a few weeks before, at Ashbury Grove camp-meeting, that I met Mrs. Belle S. Goodwin for the first time. She was leaving on some ministerial friends for help in her children's meeting, when one of them, willing to be excused, said, "Here is Mrs. Smiley; she is just the one to help you," and so we were introduced.

I little thought, as I looked on her bright, sunny face, and watched her quick, active movements, apparently indicative of perfect health, that her

